

D. O. Cline



THEOSOPHICAL SOCIETY, AMERICAN SECTION.

SECOND ANNUAL CONVENTION

HELD AT

Chicago, Ill., April 22 and 23, 1888.

REPORT OF PROCEEDINGS.

IN pursuance of resolution of the Executive Committee, the Convention of the American Section of the Theosophical Society for 1888 was called to meet at Chicago, Ill., in the Club Rooms of the Sherman House, on Sunday, April 22, 1888.*

The Convention was called to order at 10 A.M. by the General Secretary, William Q. Judge, who read the call for the meeting and then asked for nominations for Chairman. Dr. J. D. Buck nominated Prof. Elliott Coues, President of the Gnostic Branch, for Chairman, and he was elected unanimously.

Prof. Coues then took the chair, and an order of business was adopted.

Bro. Elliott B. Page, President of Arjuna T. S., was elected Assistant Secretary during the Convention. About sixty persons were present.

The Chair then called for credentials of councillors and Branch representatives, and the following were received :

DELEGATES.

BRANCHES.	REPRESENTED BY
GNOSTIC, WASHINGTON.....	Dr. Elliott Coues, <i>Prest.</i>
OCCIDENT, N. Y.....	Dr. Elliott Coues, <i>Proxy.</i>
KEYSTONE, PHILA.....	<i>None</i>
CHICAGO, CHICAGO.....	S. B. Sexton, <i>Prest.</i>

*As nearly all the Delegates, including the Special Delegate from London, arrived in Chicago April 21, a reception was tendered them by a prominent theosophist of that city. A large company was present, and Dr. A. Keightley and William Q. Judge, General Secretary, talked informally on the subject of the Society and Madame Blavatsky. The affair was very agreeable and admirably carried out.

BRANCHES	REPRESENTED BY
RAMAYANA, CHICAGO.....	Dr. Phelon, <i>Prest.</i>
ARJUNA, ST. LOUIS.....	E. B. Page, <i>Prest.</i>
PRANAVA, ST. LOUIS.....	E. B. Page, <i>Proxy.</i>
ESH MAOÛN, ST. LOUIS.....	Dr. Ohmann-Dumesnil, <i>Prest.</i>
PURANA, SANTA CRUZ.....	Dr. Coues, <i>Proxy.</i>
GOLDEN GATE LODGE, SAN F.....	W. Q. Judge, <i>Proxy.</i>
CINCINNATI.....	Dr. J. D. Buck, <i>Proxy.</i>
MALDEN.....	W. Q. Judge, <i>Proxy.</i>
BOSTON.....	Geo. M. Stearns, <i>Proxy.</i>
VEDANTA, OMAHA.....	W. S. Wing, <i>Rec. Sec'y.</i>
LOTUS, MUSKEGON, MICH.....	F. A. Nims, <i>Prest.</i>
NIRVANA, GRAND ISLAND, NEB.....	Dr. M. J. Gahan, <i>Prest.</i>
ISHWARA, MINN.....	Dr. J. W. B. La Pierre, <i>Prest.</i>
ROCHESTER.....	<i>None.</i>
ARYAN, N. Y.....	W. Q. Judge, <i>Prest.</i>
POINT LOMA, SAN DIEGO.....	Dr. Buck, <i>Proxy.</i>
KRISHNA, PHILA.....	W. Q. Judge, <i>Provisional.</i>
LOS ANGELES, CAL.....	E. B. Page, <i>Proxy.</i>

MEMBERS OF COUNCIL.

G. W. SALTER.....	} W. Q. Judge.
E. D. HAMMOND.....	
RICHARD HARTE.....	
DR. AMMI BROWN.....	Geo. M. Stearns
COL. H. N. HOOPER.....	
MRS. H. E. MOREY.....	
GEO. F. PARSONS.....	} W. Q. Judge.
GEN. A. DOUBLEDAY.....	
SAM'L H. CLAPP.....	
SYLVESTER BAXTER.....	
MISS LOUISE A. OFF.....	E. B. Page.
MRS. K. M. WESTENDORFF.....	Dr. Buck.
DR. BUCK.....	<i>Personally.</i>
DR. ARCHIBALD KEIGHTLEY representing	
Blavatsky Lodge of London and	} without power to vote.
London Lodge of London.....	

The Secretary announced that Dr. Archibald Keightley, Vice-President of the London Lodge T. S., had come from England as Delegate from the Branches in Great Britain, and as Special Representative from Madame H. P. Blavatsky. Dr. Keightley then handed up his credentials, which were read and are as follows :

COUNCIL OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY
Resolved :—

That, in view of Mr. A. Keightley's intention to visit the United States, he is hereby requested, as one of the Vice-Presidents of the LONDON

LODGE, to convey to the American Theosophists about to meet in Convention at Chicago, the cordial congratulations of the Council of the London Lodge on the great and interesting progress that the Theosophical movement appears to be making in America. Through him, the President and Council of the London Lodge, in the name of the body of British Theosophists that they represent, tender to the American Branches of the Society their best greetings, and hope that they may continue to prosper and flourish and contribute to the spiritual improvement and welfare of the American people.

A. P. SINNETT,

President L. L. T. S.

BERTRAM KEIGHTLEY,

Hon. Sec. L. L. T. S.

W. SCOTT ELLIOT.

THOS. B. HARBOTTLE.

JOHN VARLEY.

WM. ASHTON ELLIS.

ISABEL DE STEIGER.

LONDON, April 5th, 1888.

To W. Q. JUDGE, Esq.

*General Secretary of the American Section of
the Theosophical Society.*

DEAR SIR AND BROTHER :

In view of the visit of Dr. Archibald Keightley to America, and of the approaching Convention of the American Branches at Chicago, the Blavatsky Lodge has passed the subjoined resolution which it has instructed its Secretary, Dr. Keightley, to communicate to the Convention.

I am, dear Sir and Brother,

Yours fraternally,

THOS. B. HARBOTTLE,

President of the Blavatsky Lodge.

At a general meeting of the Blavatsky Lodge held in London on April 6th, 1888, it was resolved :—

i. That the Blavatsky Lodge, in view of the approaching Convention of the American Branches at Chicago, is desirous of sending to its American brothers its most cordial congratulations and good wishes.

The members hear with great satisfaction of the growing strength of the Theosophical Society in the United States, and of the increasing support accorded to the founders of the Society in their work for the advancement of Humanity.

The Lodge is fully conscious of the importance of solidarity, and the value of mutual assistance and co-operation. It is anxious, therefore, to take advantage of the presence of its Secretary at Chicago to give expression to its earnest hope that the branches on both sides of the Atlantic may, as time goes on, become more and more united in their work.

2.—The Lodge hereby appoints its Secretary, Dr. Archibald Keightley, to attend the Convention on its behalf and present the above resolution to the assembled delegates.

The Chair then called for communications and addresses to the Convention, and the following were read by the Secretary :

TELEGRAM FROM INDIA.

MADRAS, INDIA, March 20th, 1888.

To WILLIAM Q. JUDGE,

General Secretary American Section Theosophical Society in America.

Proceedings of the American Convention, April, 1887, and the Constitution adopted then were considered at General Convention and approved in all particulars, and the American Section considered in full affiliation with India; all American business to be transacted through the General Secretary. By inadvertence the affairs of the American Section were omitted from the report of the General Convention in January Theosophist. This will be corrected in the Supplement to Theosophist. Congratulations.

H. S. OLcott,
President Theosophical Society.

NOTE.—The foregoing is a translation of Code Message which reads, after the address, "Approval; Omit."

The Secretary reported a letter from the Golden Gate Lodge T. S.

SAN FRANCISCO, CAL., April 10th, 1888.

WILLIAM Q. JUDGE, Esq.

General Secretary of the Theosophical Society, New York.

DEAR SIR AND BROTHER :

In reply to your favor of March 16th, inviting us to be represented in the Annual Convention, I am sorry to have to inform you that it will be impossible for us to send a delegate this year. We hope to be able to send a representative to *next year's* Convention.

I enclose you a proxy to act for our Lodge at the Convention.

Golden Gate Lodge has been given to understand that other Lodges have not paid their Annual dues to the General Secretary. Now we feel that all business matters should be managed in a business-like way. We

have paid our Annual dues to the proper officer for each member of our Lodge, and, as long as the rule to that effect remains in the Constitution, we feel that Annual dues should be paid for each Theosophist.

We think this payment should be insisted upon. If some Lodges *do not* pay, it is not fair to those who *do* pay.

Might it not be well to amend the Constitution by inserting a date before which *all* Lodges shall make this Annual payment for *all* of their Members? We think it would also be well to provide a penalty in case of non-performance, say of *suspension*, if no better expedient can be devised. We think the Convention should adopt every means in its power to make it certain that the Treasurer will receive the dues provided by the Constitution. We also think that officer should publish at stated intervals an account of receipts and expenditures, and send a copy to each Branch.

You are hereby requested, as our proxy, to read this letter to the Convention.

Finance is not the highest part of Theosophy, but Theosophy, or at least united Theosophic action, is hardly possible unless money matters receive their due share of attention.

Golden Gate Lodge has prospered during the last year, not only in the *outward* matter of an increase of its membership, but still more so in the *inward* one of the spiritual growth of the units of which it is composed.

There is a growing interest in Theosophical matters on this coast. It is beginning to be felt by many thoughtful persons that here at last is a philosophy which makes clear some of the darkest enigmas of human life, as well as a religion by which one can live and die.

Although we are unable to be present at Chicago in the body, we shall all be with you in the spirit, and we hope and expect that the results of your deliberations will assist in the advancement of the cause of Theosophy throughout the country. This cause is no small one to us, for we are all fully persuaded that this subject, properly presented, is the greatest and most vital that ever has been, or can be, offered to man.

I beg to specially request that as full reports as possible of the proceedings may be sent to us, as well as copies of any printed or other matter that you may be able to let us have.

Allow me to add that this Lodge would like to know approximately the number of *members-at-large* in the United States. Also what their rights and privileges are.

With a warm fraternal greeting to yourself personally and to all the Delegates assembled at Chicago,

Believe me, always sincerely yours,

CHAS. H. SYKES,
Secretary Golden Gate Lodge T. S.

F. A. NIMS, President of the Lotus T. S., then addressed the meeting on behalf of the Branches in Michigan and Nebraska. He said, in substance : "This meeting is one to give great encouragement to all the old members who have so long stood by the Society, and to us who, so far away from the centre of activity, have but lately joined the ranks. The doctrine and life inculcated by the highest theosophical writers give ground to hope that perhaps here we may find at last the combination of ethics and science which, as a wisdom religion, should succeed old creeds and dogmas now crumbling away ; and the pure and broad platform of our Society gives us the assurance that it will be difficult for disintegration to begin within, if we adhere to our simple cry of 'Universal Brotherhood.'

"The doctrine that man is a spirit should be broadly proclaimed. Therein lie comfort and help, for, as the ancient scriptures proclaim, 'What room is there for doubt and what for sorrow in him who knows that all spiritual beings are the same in kind, differing only in degree.' This for me has solved many perplexing problems.

"Although we are young theosophists, we are in earnest, and believe that through moderation and absence of a partisan spirit the cause can be helped and the Society strengthened. For myself and those I am trying to represent, I can congratulate this convention and the entire Society, now that I have met and felt the presence of you all."

Prof. Coues, who desired to retire at this point, requested Dr. J. D. Buck to assume the Chair. After Dr. Buck had taken the Chair, the Report of the Secretary and Treasurer was read :

REPORT OF THE GENERAL SECRETARY.

Fellow Theosophists :

Although the Theosophical Society's American Section as now constituted met in convention in New York in April, 1887, this present gathering may be called the first real Convention which we have had in the United States ; it marks an era in our progress, and we are justified in saying it is the beginning of another cycle in the movement.

Thirteen years ago the Theosophical Society was founded in New York City, with Helena P. Blavatsky and Col. H. S. Olcott as its moving spirits. Your present Secretary had the honor of being its first Secretary and of proposing Col. Olcott as its President. It consisted then of its New York members and some few foreigners in India and other places. In 1878 Col. Olcott and Madame Blavatsky went to India and established the headquarters there, leaving the American members under the charge of General Abner Doubleday of the U. S. Army as the President pro tem, and I was made joint Recording Secretary. This arrangement was made because wide

interest in the subject was not yet evident and a separate organization was not needful. All the then American members not in Branches became members at large, just as those now are who have not affiliated with any particular Branch. Soon after that the Rochester Branch was formed, and then the old Pioneer Branch, St. Louis. In 1883 the Aryan T. S. of N. Y. was chartered, and in 1884, in London, at my suggestion, Col. Olcott, under his powers as President, constituted the American Board of Control which was to supersede the Presidency of General Doubleday, and at my further suggestion Bro. Elliott B. Page and Mrs. Cables were made respectively its President and Secretary. That Board was therefore in charge of the interests of the movement here, and was in fact a continuation of the system of somewhat paternal and unrepresentative government which had up to that time prevailed.

But in 1885, on my return from India, I found that the importance of the Society had so increased that a radical change was demanded which would ensure to us complete representation of every element in the Society here, and therefore, at the request of the New York and Massachusetts Branches, I asked from Col. Olcott and Madame Blavatsky an order or suggestion to constitute an American Section of a representative character, in which all Branches might have a voice. Of course the American Branches could have met together and formed themselves independently, but since we draw our real inspiration from India, it would seem unwise as well as disloyal to have failed to try and keep the orderly and regular succession.

In accordance with my request Madame Blavatsky suggested to the Board of Control to form the American Section, and Col. Olcott presented the matter to the General Council in India, meanwhile telegraphing here to await the decision. This telegram, however, was not perfectly clear, and the Board of Control having already called a meeting at Rochester for July, 1886, it proceeded under the old system, and increased its number by adding Mr. W. F. Aldrich of Alabama and Dr. Dean of the Gnostic Branch.

Very soon thereafter a resolution passed by the General Council in India was received. That resolution declared that the American movement had grown so as to demand the formation of a separate section, and directed that a convention be held to carry into effect the change proposed; and subsequently the Board of Control called a general meeting at Cincinnati, October 30th, 1886, at which were represented either in person or by proxy more than a majority of the Branches and members of the Board of Control, and they formed the American Section of the General Council of the Theosophical Society, but deferred the question of adopting a formal constitution and laws until some other date when a more complete representation could be secured.

Our legal existence has thus been outlined to you, and it rests upon the resolution of the General Council in India and the proceedings at Cincinnati in 1886. In 1887 the second meeting was held, and then the present constitution was adopted. At that meeting there was a full representation, evidenced mostly by proxies with instructions, and although the number of persons present was small, the rules adopted express the consensus of opinion obtained from all the Branches, and in my judgment you will find that they need very slight, if indeed any, alteration.

All these details have been given because there are so many of you who have entered the Society at a recent date, and you should have them in some accessible form. The frequent personal references have been made respecting the various historical points in order that you may know just where the responsibility lies for whatever has been done.

The foregoing, therefore, brings us down to the point whence my report for the last year should start.

Upon the dissolution of the Board of Control and the organization of the American Section of the General Council of the Theosophical Society, both of which events took place on the 30th of October, 1886, the General Secretary found upon the books handed to him by Bro. Elliot B. Page, Secretary of the Board,—

BRANCHES 12, as follows : Rochester T. S.; Chicago T. S.; Boston T. S.; Malden (Mass.) T. S.; Cincinnati T. S.; Los Angeles (Cal.) T. S.; Aryan T. S. of N. Y.; Occident of N. Y.; Keystone of Phila.; Pioneer of St. Louis; Golden Gate Lodge of T. S., of San Francisco; The Gnostic T. S. of Washington, D. C.; *Members 264.*

At the first succeeding convention held in New York City, April 24th, 1887, all the active branches were represented. Up to the 1st of that month 302 members had been admitted, and 12 branches were in existence. From April 24, 1887, to the present date, the following charters have been issued :—

Krishna,	Philadelphia,	May 17th, 1887.
Pranava,	St. Louis,	June 10th, 1887.
Ramayana,	Chicago,	July 27th, 1887.
Purana,	Santa Cruz,	July 27th, 1887.
Ishwara,	Minneapolis,	December 17th, 1887.
Nirvana,	Grand Island, Neb.,	January 7th, 1888.
Vedanta,	Omaha,	February 27th, 1888.
Esh Maoñin,	St. Louis,	March 17th, 1888.
Point Loma,	San Diego,	March 19th, 1888.
Lotus (secret),	Michigan,	April 3rd, 1888.

making ten charters granted since the last convention. Two charters have been relinquished, the Gita of Aldrich, Ala., and the Pioneer of St. Louis.

The Aldrich Society had never been active, and they decided at last to dissolve. The Pioneer also deemed a dissolution advisable, but the result has been that there are now three Branches in St. Louis, The Arjuna, Pranava, and Esh Maoûn. Arjuna was in fact an old secret one which altered its character and made itself public last year. The present number of Branches now on the books is, therefore, twenty-two. These are found in the following States : New York, 3 ; Pennsylvania, 2 ; District of Columbia, 1 ; Missouri, 3 ; Illinois, 2 ; California, 4 ; Minnesota, 1 ; Nebraska, 2 ; Michigan, 1 ; Ohio, 1 ; and Massachusetts, 2, all of them being in the principal cities. There are now pending inquiries and efforts of different persons regarding other Branches, one being mooted in Cleveland, Ohio, and another in New Jersey. Many of the branches have formed libraries of theosophical literature that are of benefit. The Aryan seems to be ahead in this particular, as it numbers on its library shelves about 265 books.

Not one of these last-named charters has been "drummed up," but every one is the legitimate result of inquiry and desire, and in only three cases had the General Secretary any personal acquaintance with those who obtained the charters. This great proportional increase is therefore to be regarded as perfectly healthy, and as an evidence of the spread of theosophical ideas and of the growing influence of the present psychic wave.

The organization called "*The Rochester Brotherhood*" is not a Branch of the Society. As many seem to think that it is, it may be well to say that it is a body organized and managed by Mr. W. F. Aldrich and Mrs. Cables, and has nothing to do with us.

The total number of formal admissions to membership from the year 1875 to April 1st, 1887, was 302. From that date to April 1st, 1888, there have been 162, so that in the last year we have increased by more than $\frac{1}{2}$ the total number gained in the preceding 12 years. Two were expelled in 1884, 6 have resigned, and 2 have been reported dead, although others may have passed away. The present number upon the general Record Book is about 460, although there are a great many more who are in fact members of this great Body. The recorded number does not show our real strength here any more than it does in India. There, some tens of thousands in reality are theosophists who cannot be found upon the books, and here as well we have not only unrecorded adherents but also powers and principalities who work for this Cause. The last fact is what explains the extraordinary increase in our Branch list within a year.

It has been the policy of the Executive Committee to recommend to new branches the selection of a name of Eastern origin. This is not from any fanatical or one-sided devotion to Oriental ideas, but because the English language has not the terms expressive of advanced topics in Occult

Science, and therefore furnishes a nomenclature without special meaning or suggestiveness. For profounder, fuller significance we turn to the Eastern Vocabulary, that is to say, to the names found in Sanscrit literature. Those names when adopted by Branches always bring up in the minds of inquirers the meanings that belong to them, and thus at once open a vista that includes not only philological derivation, but also ideas with a deep occult and philosophical bearing.

The General Secretary, being in active professional life and having in addition to his general work the duties of President of the Aryan T. S. and of Editor of the "PATH," has not the time for personal conduct of all the details of the office. Friends to the cause have volunteered assistance, but, being without professional training as accountants, they were but partially successful in systematic book-keeping. A vigorous effort has lately been made to effect order and exactness, and the General Secretary is now able to present an accurate statement of our financial condition, which is annexed to this report.

Some slight additional trouble has been imposed on the General Secretary's office by reason of Branch Presidents now and then failing to indicate on the application—blank whether the person admitted came in as a member of the Branch or *At Large*. As each Branch President has the power to take in applicants as members at large when the Branch does not admit them or they do not themselves desire it, attention to this point will secure promptness and exactness of the records. And the full first name has not been given in all cases, so that the office could not tell, nor would the records show, of what sex the applicant might be.

During the past year the work of the General Secretary's office has very largely increased, both as to correspondence and as to the issue of documents. The United States are large, and, as the society has no lecturers or apostles, much of the work has to be done by correspondence and printed matter. Inquiries as to the conditions of membership became so numerous that the circular "How to Join the T. S." was prepared, and is now constantly used as a reply to such. Much need existed for a brief, terse statement of what theosophy is, and this was met by the Tract, "An Epitome of Theosophy," which was electrotyped. It met much favor, and has been in such demand that about 5,000 copies have been put in circulation. It has since been amplified, and in its extended form will soon be reprinted by the Theosophical Publication Society which at present has its headquarters in London, England.

It became apparent to me in 1885, on my return from India, that some means had to be devised for making the Branches acquainted with each other's work, since lecturers had not yet begun to speak for us, and accordingly I proposed that Branches should print abstracts of their discussions for

circulation freely. The intention was that several Branches should contribute matter to each Abstract and share the expense. While this idea met with approval, the Branches did not respond as was hoped. The first Abstracts were gotten out by the Aryan T. S. of New York, and in some of the others the Arjuna T. S., the Krishna, and the Malden T. S. joined. Five of these have been issued, the last being wholly from the Aryan T. S. The entire issue of 1,000 of each has been nearly exhausted.

The General Secretary's office being the centre for correspondence for the American Section, and thus with peculiar opportunities for realizing the diffusion and the needs of Theosophical interest, constantly encounters epochs when the possession of a little money for the publication of a Tract or for a donation of books would ensure permanent and expanding good. But it has no such fund, and can only use the printing press and the mails according as the devotion of friends makes occasionally an opening. And, indeed, even the proceedings of this Convention, if only regarded as useful statistical work, should be printed in full for distribution to every member on the Record Book, and sufficient copies preserved for future use. I strongly recommend that this be done.

One invaluable aid to the spread of theosophy would be the delivery of lectures thereon by competent students in different parts of the country. We have now no such corps, yet the law of supply and demand makes its genesis not improbable. For the indications of a general outcropping of interest in Theosophy are unmistakeable. The secular press refers more and more frequently to the topic, articles thereon being sometimes cordially welcomed ; distinctively Theosophical works are multiplying in numbers and in circulation ; fiction, which instantly detects the birth of suitable subjects, has repeatedly used this ; letters from quarters remote and from parties unknown disclose the working of the great theme ; a spontaneous movement to membership in the society and to the organization of new Branches implies desire for fuller light and greater effort. The demand for truth can be but imperfectly met with imperfect means, but there is hope that the means, like the demand, will swell in time, educating speakers not less than writers who may worthily fulfil the need.

I referred above to the existing Constitution. This, from my experience in working for a year under it, does not appear to need any change. It is simple, and the simpler we make such matters the better for us all. As this Section of the Society is in adherence to the Indian Council, and in fact a part thereof, it was decided last April to have no President in America, but to have a President only of each Convention who should at each meeting be elected : a Secretary is of course necessary to act as a channel for communications and to register Charters and Diplomas. All Charters and Diplomas come from India, and are signed by Col. Olcott and Mme. Blav-

atsky or the Acting Secretary. There is therefore no document issued by us which requires any official signature except the temporary Diploma, and that is only an evidence to the holder that he is entitled to one from India. The fees we fixed on were arrived at after due consideration and much correspondence, and it was then thought that they were reduced to a figure low enough. We had found that some good people were prevented from joining us by the old rigidly fixed fee of \$5 with \$2 annual dues, and besides, as the \$5 had to go to India and it often resulted that we did not get the annual dues, we were deprived of possible members and not sure of income to enable us to carry the work on properly. Now we send to India \$5 for each charter and 50 cents for each Diploma, and every now and then the Executive Committee sends also, as a donation and not of right, something out of the annual dues as collected.

The object in view at last April's Convention was not to dissever ourselves from India, but to change ourselves, so to say, from the condition we were in, similar to that of the American Territories, to the dignity of a Sovereign State, one of the units composing the great Federation of the Theosophical Society. This was accomplished with the assent and cordial support of Headquarters, and our constitution was framed so as to declare that and to give us an elastic but comprehensive working system, with complete representation for every Branch, and the principle of non-interference well understood. In my humble judgment, therefore, the constitution needs no alteration. There has not yet been time to develop defects. If after three years more, the correspondence and the circumstances occurring shall show a change to be necessary, then it will be time to amend our rules. The only question that has arisen is as to whether a Branch can be compelled to admit members at large to its meetings, or members of other Branches, and that, resting as it does on Theosophical views of life, is not within the purview of an amendment in the law, for to declare any regulation on the subject would be a sudden and great step toward reducing our Society to the level of all the hosts of formal and ritualistic bodies; for he who, being respectfully informed that he is not admitted to the gathering of some theosophists, tries to enforce upon them his personal presence by the aid of our laws, at once proves that he, as well as those who refuse him, may completely misunderstand the duties of a theosophist and the scope of our principles.

Respectfully submitted,

WILLIAM Q. JUDGE,

General Secretary.

April 22, 1888.

The Secretary's report was accepted, and an Auditing Committee appointed, consisting of Bros. Page, Sexton, and La Pierre. A committee to report names for Council of 1888-89 was also appointed.

On motion of Bro. Stanley B. Sexton, seconded by Bro. G. M. Stearns, the following resolutions were adopted:

"Resolved; That this Convention hereby ratifies and affirms the proceedings had and resolutions and laws passed by the Conventions held at Cincinnati, Ohio, October 30, 1886, and at New York, April 24, 1887.

"Resolved; That the American Section of the Theosophical Society, in Convention assembled, declares its allegiance and fealty to the General Council of the Theosophical Society.

"Resolved; That no alteration shall be made in the Constitution of the American Section of The Theosophical Society by any Convention, unless the proposed alteration shall have been three months previously submitted to every Branch in the said American Section for discussion and vote thereon."

Mr. Stearns moved that letter of Golden Gate Branch be referred to Auditing Committee.

Dr. La Pierre moved that the letter be accepted with thanks and placed among the archives: carried.

Dr. Ohmann-Dumesnil moved to elect Wm. Q. Judge Secretary and Treasurer.

Dr. La Pierre moved that the Provisional Secretary cast the vote for Secretary and Treasurer, which was unanimous for re-election of William Q. Judge.

Dr. Coues again took the Chair at this point.

An Executive Committee, consisting of Messrs. Doubleday, Hooper, Parsons, Buck, Gahan, and Coues, was appointed.

A Committee of four was appointed by the Chair to nominate members of the Council—Messrs. Judge, Buck, Stearns, and Dr. La Pierre.

The Chair announced a secret meeting for one-half hour before general meeting.

The hour for recess having arrived, the meeting was adjourned to re-assemble at 3 P.M., and it was announced by the Chair that the afternoon session would be public.

AFTERNOON SESSION.

At 3 P.M. the members of the Convention came together again, and the room was filled with strangers and inquirers. Reporters were also present from many Chicago newspapers, and also representatives of papers in other cities.

In the absence of Prof. Coues, Dr. Buck was elected chairman *pro tem*, and took the chair.

The Auditing Committee then reported as follows :

AUDITING COMMITTEE'S REPORT.

"Your committee to whom were referred the accounts of the Treasurer report that we have examined the same and found them correct. We recommend that an allowance of \$15 per month from November 1, 1886, to the present time, be made to cover office rent of the General Secretary; from this amount to be deducted the sum of \$140 already charged.

We further report that we are in favor of making each Branch responsible for the annual dues of its members in good standing, such dues to be paid on or before March 15th of each year. The General Secretary shall notify each Branch when said dues are payable.

S. B. SEXTON
ELLIOTT B. PAGE }
J. W. B. LAPIERRE } *Auditing Committee.*

On motion the Auditing Committee's report was adopted and the committee discharged.

The Committee as members of the Council reported, and its report was adopted, and the following persons declared as Councillors for the ensuing year:

COUNCIL.

Edw. W. Parker,	Mrs. E. C. Cushman,
Gen. Abner Doubleday,	Geo. Frederic Parsons,
Frank S. Collins,	Edson D. Hammond,
Edward O'Rourke,	James Taylor,
Louise A. Off,	Mrs. H. E. Morey,
Mrs. A. N. Savery,	Mrs. M. Bangle,
S. C. Gould,	Alexander Fullerton,
Wm. H. Cornell,	Dr. J. M. Borglum,
W. W. Allen, (Topeka)	J. M. Wheeler (Toledo),
Mrs. M. L. Brainard,	George M. Sweet,
Mrs. K. M. Westendorf,	A. O. Robinson,
Col. Henry N. Hooper,	George M. Stearns,
Mrs. M. M. Phelon,	R. Wes. McBride,
	Dr. J. D. Buck.

On motion of Dr. La Pierre, President of the Ishwara T. S., it was resolved that, when the Convention do adjourn, it shall be to meet in Cincinnati, Ohio, on the corresponding Sunday in 1889, subject, however, to alteration of place according to the judgment of the Executive Committee.

The Chair then called upon Bro. G. M. Stearns, of Boston, as representing the New England Branches and members, who responded.

G. W. STEARNS' REMARKS:

"OUR WORK."

"Unveil, O thou who givest sustenance to the world, that face of the true sun that is now hidden by a vase of golden light, so that we may see the truth and know our whole duty."—*Yagur Veda*.

The path of wisdom is the path of duty,—the disciple performs the action and in so doing finds wisdom. p 255, The Path, Vol. I.

Whoever sees in action inaction, whoever in inaction (sees) action, he among men is possessed of spiritual illumination—is the man of right action and the door of all action.—*Bhagavad-Gita* 4 ; 13.

Our work—whether as a united Theosophical society encircling the world, or as a branch of that society in united local effort, or as individual members of a branch society in living the life—is in reality one. It may be but the flutter of the imprisoned soul to reach out to receive the warmth of the spiritual sun-light that glances upon the window-panes of that soul's prison-house. It may be but the united heart-beats of common experience that a portion of the branch at its occasional gatherings comes to realize. It may be but the faint stirring into life of the ties of relationship that ultimately will unite every inhabited realm ; but, whatever its nature, if the work be *real* it will be *one*, and its result shall be progress, growth, sloughing off the old, developing the new.

The beginning of all our work is in the individual soul, where alone each person must work out, one by one, as they present themselves, all the problems of life,—must tread the path of real life alone. However perplexing the statement of each problem, we are promised a solution ; however dark the path *there shall come light* ; but the path is upward always, and as we gain its lesser heights even, we lose our self, and gradually our interest centres in others, until we unselfishly find that the comfort of others means our comfort, that the welfare of others alone insures our own, and that we help ourselves most when we unselfishly strive to help others.

"Whoever in love offers Me a leaf, a flower, or fruit, that, given in love by the pure hearted, I accept," says the Blessed Lord in Bhagavad—Gita, 9-26.

Such living brings one into contact with his real neighbor, and through the working of common aims and purposes lives become blended and united. It is thus that real Theosophists meet ; it is thus that all over the world hearts are finding each other out and are uniting in genuine work. Growth in real knowledge leads instinctively to practical effort for others. We learn that we may teach ; we teach that we may learn. Such a union for practical work, wherever and by whomsoever formed, is a true Theosophical Society and doing true theosophical work. Such should be the link of electric sympathy that unites the individual members of a branch

of the Theosophical Society. With an electric current of sympathetic effort present and practically working, a branch *must* add to its membership and become the focussed centre of effort for all real theosophical workers within the circle of its influence. Upon such united work do the growth and usefulness of a branch depend. But alas—the illusions of physical life are mighty to blind our eyes to the sunlight ! While “many are called, but few are chosen.”

Every sincere member of the Theosophical Society must face this question :—How may our movement be successful in helping the many to realize their highest aspirations ? Shall we say that we are not to show others the way, since, if they have a real desire to find it, they will seek out the way for themselves ? What says the Bhagavad—Gita ? “ * * and even seeing the need of keeping men fixed to duty, thou oughtest to perform thy duties ” 3 : 20.

“ Whatever is performed by the superior, the same is done by the inferior. Whatever he accepts as authority, even so does the world.” 3 : 21.

“ O son of Pritha, there is nothing for me to do in these three worlds * * nothing unattained that is possible to attain : still I am present in action ” 3 : 22.

“ If I do not perform action these creatures will be lost, and I shall become the author of confusion and shall have slain all these creatures.” 3 : 24

Why do the Masters deign to turn their attention towards the western world or to help western minds out of the slough of despair ? If they fulfil duty by helping others, shall we not do likewise ? They condescend much more in helping struggling souls just bursting the fetters that bind them to the world of sense than do we to feed those hungering for something higher than they have attained,—they know not what. As *we* look and long for the help and comfort—mayhap the presence of the Masters—so may not the many below us on the ladder of spiritual progress longingly expect that some one-somehow-some time-will help them ? And who, my Fellows, shall do this except you and me ?—and as we *help*, so shall we *be helped*. Emerson says we honor every truth by its use. As the arm grows strong by exercise, as repetition soon develops into habit, so the true soul gains most that gives most. “ He that would save his own life shall lose it, and he that loseth his life for my sake, the same shall find it.” But we ask again:—How may our movement be successful in helping the many to realize their highest aspirations ? Not by numbers alone—and yet numbers are needed. Not by mere external organizations or meetings or societies,—and yet these are needful. Not by development of phenomena alone,—for repetition makes all phenomena commonplace, and mere phenomena-hunting dwarfs the spiritual life. Not by mere in-

tellectual development : the intellect often diverts into useless channels of discussion, and drives away those feelings of love and sympathy which are really the tools by which our work is done,—and yet intellect is needed. Yes, all these are needful, but first and beyond them all in the heart of every true Fellow must swell the longing wish to *do something—however lowly*—to promote a realizing sense in those about him of the brotherhood of mankind.

With this idea of devotion to duty, to action, to helping others, every utterance received from the Masters is weighted. "Your progress is clogged by your indifference to duty," says his Master to one of the authors of Man. (Path. vol. I. pp 254.) "Help your fellow beings to better comprehend the capabilities of the inner living self." Fellows, what are we doing in this direction? If nothing, how can we develop ourselves? As Madame Blavatsky says, "Shall any say because he is a strict vegetarian—elephants and cows are that,—or happens to lead a celibate life after a stormy youth in the opposite direction, or because he studies the Bhagavad-Gita or the Yoga philosophy, that he is a theosophist according to the Masters' hearts?"—(Path. vol I. pp 261) No! No! the voice of the Master comes clear and positive, "Teach that it is matter that is illusory, life that is a transitory vision, earthly vanities that blind the eyes of the world. Try to speak of these secret things to the lowly and the burdened, who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the spirit does have a real existence here in matter, does exercise absolute philanthropy, divine goodness, supreme self-sacrifice,—does know the power it possesses. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry soul. Thus will you be strengthened to meet the conflict in the plane of action wherein you are constrained by your weakness to work. (Path. vol. I. pp 254.); and again, "A people freed from many chains * * * is to rise or fall with this closing cycle. * * * Go back there to work. Obey the impulses to throw aside every barrier. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our fraternity will be contributed so long as the battle is waged for the *race*, the conquered rescued from their low estate, and the Light of the Logos offered to everyone who walks in the light of earth—life without guide or comforts." "If ye love me, keep these commands." (Path. vol. I. pp 254–255.)

Genuine theosophy springs from this germal thought, and must find expression practically in the life of the individual, the branch, and the Theosophical Society, or, failing of the main object of their existence,

they each and all must inevitably dwindle and die. Without love for neighbor, all our efforts towards theosophy in the last analysis must spring from selfishness. Any actual development of the higher spiritual life must find its truest growth in forgetting self by working for others. As Jesus Christ expresses this thought in Luke 10, 27, "Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself", and thus the main object of our Society and of every branch—to promote a realizing sense of the universal brotherhood of mankind—becomes foremost in importance. Every other avowed object, even, is focussed in this one. Attainment of occult power for its use in any other way than to promote this main object must prove hurtful, and must, it seems to me, be condemned by all true theosophists as tending towards selfishness and black magic. We are told that "Knowledge increases in proportion to its use,—that is, the more we teach the more we learn. Therefore, seeker after Truth, with the faith of a little child and the will of an Initiate, give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migration through matter. Philosophy can never be learned through matter. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit that grows with gratification. "It is better to abandon the study than to risk the dangers of black magic." (Path. vol. I. p 279.) Says the Bhagavad Gita, "All actions performed other than those for God's sake make the actor bound by action. Perform action for his sake, O son of Kunti, devoid of attachment." 3: 9.

In every department of nature a union of forces means power,—a power added beyond the sum total of the same forces acting separately. The various branches of our Theosophical Society may gain much power by thoughtfully and systematically planning to unite the forces that individually go to make up the aggregate membership. We are all learners, and thereby gain force and should use it. But let us not deceive ourselves in the direction and method of our development. Nothing is easier than to develop the contemplative, reflective, the semi-spiritual state alone, without making use of its power to help others, until in *inaction* we lose the power to *act* and our life dwindles and dies. It is said that one of Henry Ward Beecher's sermons was once listened to by an emotional hearer in the spirit of selfish, reflective enjoyment (which is all too easy for anyone to cultivate), and, so eloquent the speaker, so practical the theme, that the soul of the listener was filled with rapture. On entering her home, full of this dreamy rapture, her invalid sister, hungering for sympathy and spiritual food, asked what the sermon was about, and

all the reply that could be given from a heart bursting with emotion was "Oh! it was beautiful! It was beautiful!" So with us. There are members of each branch that actually need help from the older members; there is an unrest, a hunger for they know not what, that is manifesting itself in the lives and actions,—yes, in the words, of many of our neighbors and acquaintances,—the hunger for truth. We are told "Blessed are they that do hunger and thirst after righteousness, for they shall be filled. We are often given opportunities—blessed opportunities—for spiritual action, *real work* of helping any willing to receive help. On our hearts' daily answer in word and deed and life depend the continued life and usefulness of each branch of our Theosophical Society. We should ever be on the watch for opportunities to help, even seeking out those who hunger for righteousness, since the certain prophecy that they shall be filled may be fulfilled only through you and me.

Our work at best in its initial stage must be exoteric, and some few suggestions may be made which may help us practically. Among other things that can be done I would mention the following:

1st. Hold public meetings at which appropriate subjects can be presented by competent and conservative speakers. The amount of interest felt in subjects kindred to and suggested directly by theosophic thought, as has been said, is remarkable. To the observing man, everywhere around him does this interest bubble up from the broad ocean of humanity. It crops out in sermons, it forces its way into newspapers, and, in some of its phases, it finds a lodgment in the mind of the seeker after truth. Many a hungry church-worker, plodding sincerely and humbly along in his theological harness, finds his heart giving a warm welcome to Theosophy because around this alone does his experience crystallize the truth. As an organization, do we not ignore all these signs and do nothing to feed those spiritually hungry around us? "If they are in earnest," says one, they will find their way,—they must tread the path alone." Not so speak the Masters to *us*, and we have some faint glimmering of the light, *we* are able, feebly yet really, to see the beginning of the path, but what of the thousands that cannot recognize the path at all, and yet who are blindly groping in the darkness for it without knowing for what they seek. To give information and help to such as these should we hold public meetings. In India Col. Olcott is arousing an interest by holding public meetings and systematically delivering appropriate lectures over a wide range of country. As a result there are already in India over a hundred branch societies, all started since November 1875, and all auxiliary to the Theosophical Society. Why has India to-day more than eight times as many branch societies as America, and more than four times the number of the rest of the

world? Because of work done systematically, openly, wisely, making the movement a national one. Undoubtedly such meetings conducted solely to "feed the hungry and clothe the naked" would do much good,—they have done good wherever held.

2nd. Publish books and pamphlets. A simple leaflet to the point and published to spread the truth, distributed among friends who manifest some interest, would reflect its spiritual power into the hearts of the members themselves, unifying them as no mutual study alone would do. An opportunity of this kind lies at our door. The New York branch, through the General Secretary of the Theosophical Society in America, has been publishing leaflets called "Abridgements of Discussions", which are intended as a common vehicle for all the societies and distributed free. All branches have been requested to join this effort, and not a word even of a reply has been received from many, and not a cent contributed by most branches towards this object. I even venture to say that not even half of the members of our branches have seen one of these abridgements, not to say been benefited by their study. Surely it needs but the suggestion to each and every one of us to give this effort our heartiest sympathy both with mind and purse.

3rd. Establish a system of reports by correspondence between the various branches. Once acted on in a quiet, unpretentious way, the help derived from this source would undoubtedly be felt at once. A letter from India speaks to our hearts and thrills our spiritual wills to new vigor of life, and we record new resolves for the highest and best. Mutual knowledge of each others' plans and doings will stimulate a branch to a kindred interest and a spirit of co-operation in wise plans for carrying into detail the grand work which we hold up before us,—the development of a realizing sense of the universal brotherhood of mankind.

4th. Each branch will be helped by carrying out a well-considered plan of conducting its regular meetings. To merely appoint an evening—never to remind by notice the members of the time and place even when a special subject is to be considered—is allowing the work to dwindle and die. Our work in the first degree must of necessity be exoteric, and we cannot expect the spiritual influence to do off-hand the work of the intellect. Even Theosophists live in this world of illusions, most of them having pressing business cares, and all need an occasional reminder of the meetings; and if, on coming, they find by preparation for the meeting and by good management in its conduct that the highest spiritual influences are thereby both invited and made welcome, we shall find them coming of their own accord and in time bringing others with them. A little systematic work in this direction will surprise us all. It is the place of the intellect to do the planning, but in turn to allow the soul to execute the wishes of the spirit.

5th. The individual members may receive great practical good by mutually giving and receiving help and suggestions. What the abridgments plan to do between branches, mutual confidence and comparison of experience should do between members of a branch. Often individual members will find their impetus towards the spiritual greatly strengthened by speaking of their difficulties and, as far as is helpful, explaining their experiences to each other, but to effect this result the spiritual cord of genuine sympathy must connect the members, and how can this exist for those who hardly know each other by name? Verily, Fellows, to expect mutual help while we hardly know each other is to expect the unnatural to take place. Let us first cultivate mutual acquaintance, and this will ripen into sympathy and help. A small number in Boston have found mutual conferences so helpful that they have held frequent meetings, and much help has resulted from the individual interpretations of the same truth, for Truth, though many sided, is one. It is Emerson who says, "He that speaks to himself speaks to an eternal public." Full confidence, full trust, perfect unity thus bring a refreshing breath of God's truth each to the other, and the result is inspiration upward and Godward.

The Secretary then read,

ADDRESS FROM DUBLIN LODGE, T. S.

"THEOSOPHICAL CULTURE."

The Dublin Lodge of the Theosophical Society sends fraternal greetings to the American theosophists in convention assembled.

At no period in the history of the Western branches of the Theosophical Society have the prospects of Theosophy seemed so encouraging as at the present moment.

The Western branches are becoming stronger, their forces are becoming more closely knit together, they are gaining confidence and stability, they are learning to stand alone.

Until this lesson of confidence, of equilibrium, is learnt, there can be no true co-operation. Without self-reliance there can be no brotherhood.

The leaders of the Theosophical Society have hoped that it may become competent to lead the spiritual and religious thought of the future. And the constitution of the society gives good grounds for such a hope. At this period, therefore, it is expedient for us to form clear ideas of our aims and objects.

Hitherto, although many nations and bodies of men have added greatly to the accumulated treasure of Humanity, no nation or body has been able to attain to or long maintain the leadership of the whole thought of the human race.

The reason for this failure lies in the essential differences between man and man ; for while many, perhaps the great majority, have at times found full scope for their development in the thought and culture of some leading nation, there has always remained a minority for the development of whose natural character and peculiarities no provision has been made.

A glance at Western religious history will show the result of this.

When Jewish thought was dominant in the Syrian world, those races and tribes of Amalekites or Philistines who were incapable, from their racial characteristics, of assimilating the religious ideas of the Jews, were massacred wholesale by the armies of Jehovah.

Grecian thought was more liberal ; but when the Christian Church gained influence, the Jewish policy of massacring the un-assimilated minority was revived.

For a long period the Church remained true to this policy. The Inquisition, the Massacre of the Albigenses, St. Bartholemew's day,—these are some of its fruits.

At the great schism of the Church, the party of Reform showed themselves as ready as ever to follow the same course.

We have the persecutions of Puritans, Covenanters, and Catholics in the pages of history.

But the growth of the scientific spirit, in Catholic and Protestant countries alike, the part played by Bayle, Voltaire, and the French Revolution, and the modern scientific attacks on theology, have at last made it impossible for the Churches again to aspire to autocracy.

Through the action of these forces, the world of Christendom is now divided into two hostile camps of thought,—the traditional party and the party of investigation ; or, to give them the names they themselves assume, —the religious and the scientific parties.

It is almost impossible to belong to both at once ; and the reason is that the thought of each is so contracted as to afford no due scope for many types of human character.

In fact, we have repeated at the present day the phenomenon of unassimilable minorities,—as the result of schools of thought which are too narrow for all the possible types of human character to find in them their due development.

The result of this state of things is, and always has been, a vast amount of strife, warfare, and human misery.

This can only be remedied by a confederated school of thought which shall be so wide and universal as to provide within itself for the due growth and perfect development of all the possible types of humanity,—a school which shall possess at once the unity and the infinite diversity of universal nature.

Such a school of thought can only be secured by a union of the best elements of every race and nation.

It would seem that, by a wise provision of nature, nations and men are differentiated one from another, and to each is entrusted a special work or mission in the development of universal humanity.

To the Greek nation was thus entrusted the sense of beauty, of perfection in all works of art, to an extent that has never been equalled.

The administrative gift entrusted to the Romans, in a like manner, has exercised a paramount influence on all modern states.

The mantle of artistic perfection next fell on the Italians ; and, amongst the modern nations, it has found its resting place apparently in far-off Japan.

The Anglo-Saxon races have developed in a supreme degree the feeling for personal liberty and independence ; while the Celtic races possess in a marked degree the quality of pliability, of impressionableness, of responding to the finer influences of nature ; therefore to the sum total of the world's wealth, they have contributed that romantic spirit which, if we believe Matthew Arnold, has given us all our great modern poetry.

The Indian races, and particularly the Brahmans, in return for centuries and milleniums of devotion to spiritual truth, have received as their grand heritage a depth of religious and transcendental insight which no other nation can equal.

Thus every nation brings its quite-indispensable contribution to the sum total of human wealth ; and nothing less than the sum of all these contributions is adequate for the due development—the harmonious perfection—of the human race.

To put an end once for all to the suffering of non-conforming minorities, to render impossible the confinement and repression of the human spirit, which anything less than a universal basis of thought entails ; to render accessible to each race and type of character the best fruitage of every other race and type of character ; and thus to render possible the harmonious perfection of humanity,—

Such are the ideals which a Society founded on the principle of Universal Brotherhood must ever hold before it.

And if the fruitage of every type of character is indispensable to the harmonious perfection of the human race, not less is the due development of every faculty indispensable to the harmonious perfection of the individual.

True spiritual growth is not the cultivation of one particular faculty at the expense of the others, but gives to each faculty and power of the human soul its due development and strength ; starting from the point of personality, true spiritual development follows the Perfect along all the lines which diverge from this point, till at last is reached the wisdom and omnipotence of the infinite God.

Harmonious development along all lines,—this is the key to true spiritual culture. Nothing less than the perfection of every faculty of body, soul, and spirit, of the sense of truth, of beauty, and of goodness, is the goal at which we aim.

Since every nation has developed pre-eminently some particular faculty or power, we can only obtain a due gymnastic for the complete human soul by assimilating the best that has been thought and done by every nation.

It is not attempted to add anything to the soul from without ; this is not the meaning of culture ; but to draw forth all the latent powers of the soul, and to bring them to their full perfection ; and to do this—to afford a complete gymnastic for the human spirit, nothing short of the whole accumulated wisdom of humanity will suffice.

This fact must be kept steadily before us,—that what we seek is the perfect growth of all the powers of the soul ; that this is the end, and that an acquaintance with the best that has been thought and done in the world is the means.

For the development of all humanity, as of each individual, there are necessary the accumulated wisdom and goodness of all individuals. That grand temple of thought, of spiritual culture, which shall provide for the loving nurture of all the members of the human family, which we see as a glorious hope in the future, is the goal towards which we must work.

For the fruition of this hope, a union of all that is best in humanity, based on the principle of Universal Brotherhood, is essential, and such a union we are endeavouring to form.

For the capital, the working material, of the Universal Brotherhood, the true Theosophical Society, can be nothing less than the united spiritual capacity of the whole human race.

There is a temptation for members of the Theosophical Society, impressed with the idea that this Society is the pioneer of the religions of the future, to devote themselves exclusively to what is called religious or theosophical "culture," meaning by this a development of one faculty or power of the human mind at the expense of the rest ; believing that such a course is necessary for the future religious missionaries of the world.

Experience has shown, again and again, that no course could be more fatal.

An exclusive devotion to the furtherance of some particular religious doctrine or ideal has, it is true, produced its Saint Paul and Saint Francis ; but it has also produced an Ignatius Loyola and a Torquemada.

Fortunately the Theosophical Society possesses within itself a remedy for this danger, in the universality of its basis.

Let it be our endeavour, therefore, to produce, not the best religious missionaries, but the greatest possible number of perfect men.

In entering on another year of activity, we should therefore keep before us these, among other aims ;—a more harmonious and perfect development of each individual, an unceasing effort to realize the most complete development of the best that is possible for every different type of character and for every different branch of the human family ; and a more perfect harmony and union between the different nationalities and races of which our society is formed ; that thus each individual may attain to his highest perfection and bring the fruitage of whatever is best and noblest in his nature as a contribution to the grand accumulated treasure of the human race.

In harmony, therefore, with these ideals, we, the members of the Theosophical Society's Dublin Lodge, send to our American brothers fraternal greeting and felicitation, and the expression of our confident hope that the future may see us and all our brothers, the world over, united in fraternal union in the cause of human perfection and the search for Truth ; and holding, as we do, such high hopes of the perfectability of humanity, let us take as an inspiring motto, "Man alone can achieve the impossible."

Signed on behalf of the Dublin Lodge,

CHARLES JOHNSTON, F. T. S.,
Hon. Secretary Dublin Lodge, T. S.

April 7, 1888.

MADAME BLAVATSKY'S LETTER.

To WILLIAM Q. JUDGE,

*General Secretary of the American Section of
the Theosophical Society.*

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY ;

In addressing to you this letter, which I request you to read to the Convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those

whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it

themselves ; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will ; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power ; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. "*Lucifer*" sounded the reveillé, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood,

the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said, let them open "soup-kitchens" etc. etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man ; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the *Secret Doctrine* as I dealt with *Isis Unveiled*. From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavouring to find means of securing the publication of the *Secret Doctrine* on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth ; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought. But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists ; and just as you all belong to the Society, *so do I belong to you all.*

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the condition of affairs in India, where everything looks favorable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for,



H. P. BLAVATSKY.

LONDON, April 3d, 1888.

The letter from Madame Blavatsky was received with breathless interest, and then passed around and carefully examined by every one.

Dr. Keightley, at the request of Prof. Coues, then addressed the Convention as follows:

DR. KEIGHTLEY'S ADDRESS.

After hearing Mme. Blavatsky's letter there is very little left for me to say as her representative; indeed, it would be impossible for any one else to represent her, and her own letter has, I think, done that fully. But as the delegate of the Branches in England, and as one of those who are trying to bring the objects of the Society forward in that country, I will endeavor to lay before you how we regard the American Section. Madame Blavatsky in her letter has expressed to you her cordial congratulations on your work and the spirit in which it is pursued, and, in their resolutions, the Branches have expressed the same. On behalf of the English Branches, permit me as their representative to thank you for the cordial reception you have given me.

The difficulties under which we labor in England can hardly be measured by you in America, for you are free from dependence on social customs, and you are willing and able to decide upon the merits of a system of philosophy apart from the personalities of those who bring it to your notice. Further than this, if the system is favored by you, the independence of character which is so marked in America enables you to accept it regardless of the ridicule which you may incur by doing so. Therefore it is that there is such a chance for the Society in America.

Again there is another point which favors it. I have been assured by Mme. Blavatsky that the land in which the New Race will make its appearance is no other than America. You will see by the Secret Doctrine that it is the Sixth sub-Race of the Fourth Round, and that Europe is mainly occupied by the Fifth Sub-Race. Now when a new race is to appear, one of the main conditions is that there must be a fusion of the blood of most, if not all, of the races which precede it. This condition certainly is only fulfilled in the case of America. Again, there will be a preparation for it by the clearance away of the former races by cataclysmal or other causes. This condition is also fulfilled, for we see around us not only the earthquakes and floods in China which have killed off enormous numbers of the *inland* Chinese people (who, I am told, form part of the Fourth Race); we have also the rapid decay of the American Indians who are the descendants of the Atlantean Fourth Race, and who are therefore making room on this continent for the new Race to come.

As you may have seen by the articles in "The Path", Mr. Keeley is probably one of the pioneers of that race, and, unknown to himself, is using in his work the sixth sense which will be the common heritage of the Sixth Race, just as we of the Fifth Race are only in possession of five. It is impossible to do more than merely glance at these characteristic hints, and I only refer to this in view of the new development and spread of

theosophy in a new land. As a rule, there will be a new system of thought, for the word religion is only applicable in a certain sense in a new race, and its interest here is that, in proportion as the sixth race corresponds to the spiritual soul or Buddhi, so may the old Wisdom Religion or Theosophy revive again in its corresponding race. The importance of this hint is seen when we regard this Convention as an entirely new effort in the work of a Society whose effort is to spread Theosophy. Also when we regard ourselves as working for a Cause which, if we can only remain firm and active in it until the close of this century, will so influence the world that mankind will forsake the diverging creeds and dogmas and return *en masse* to the one Wisdom Religion. Thus our efforts and our activity have, in view of the future evolution of mankind, a much more important influence than we as yet dream of.

In the light of such conjectures as the foregoing, we may conceive of the great wisdom and prescience shown in the selection of the three main objects of the society. I will take them in reverse order. When we regard the conditions of life in this country, two main things are at once apparent. There is on one side an intense devotion to material pursuits and the bringing down of the spiritual, astral, and superphysical into the physical, as witness the marked "inventive" faculty shown in America; on the other side there is the "religious revivalism" so marked here. It is plain that mankind in this country is in the position of choosing one of the two. In terms of occultism, it is plain that there will probably be an immense struggle between the devotees of White and of Black Magic.

Now it is in the unconscious exercise of "the psychic powers latent in man" that man is led into Black Magic. He is educated to devote all his powers to aggrandise himself regardless of those around him; therefore possession and exercise of those psychic powers are most dangerous, because man is ignorant of them and because in his ignorance they are too subtle for him to control them properly. Therefore their investigation is necessary for their proper control and exercise. But the Society, were this object to stand alone, would be no better than a workshop for the manufacture of subtle instruments. But there is the second object of the investigation of the religions of humanity. Now if we examine religion, it is found that it is the outpouring of man's higher nature towards the divine. Therefore, when the psychic powers are investigated in view of this outpouring, an additional safeguard is provided against their wrongful exercise.

It is, however, in the first object of the Society that supreme wisdom has been shown. In view of the great psychic upheaval and of the education in selfishness of mankind, it is plain that only the establishment of a great bond of Universal Brotherhood will be effective. If all our acts are

done in view of that Brotherhood, it will be impossible for the dangerous psychic powers to be exercised wrongfully. Man will learn what his divine nature really means; all his powers and forces will be devoted to the end of fulfilling his real nature.

Thus our activity in upholding and furthering a Society formed with these objects will be equivalent to raising a standard to which may be gathered all those who find ordinary forms of thought and life abhorrent in view of their real divine life. They will plainly see what their object of life is, and in obedience to the evolutionary law of their higher development they will, assisted by the encouragement of those bound to them by the ties of Universal Brotherhood, assert their right as men to the spiritual rather than choose the physical, the God rather than the animal in man.

Rev. W. H. Hoisington, F. T. S., of Rochelle, Ills., who, although blind, is a lecturer and a staunch member of the Chicago Branch, then spoke in commendation of the paper last read, and suggested that it be printed.

On motion of Bro. E. B. Page, the General Secretary was authorized to take subscriptions for cost of printing and to print in full the proceedings of the Convention.

At this point Prof. Coues returned and took the chair which was relinquished by Dr. Buck. The Chair then called upon Dr. J. W. D. B. La Pierre, President of the Ishwara T. S. of Minneapolis, who, in behalf of the North and Far West, presented a paper by Geo. W. Sweet, of the Ishwara T. S., as follows :

THE TRINITY.

MR. PRESIDENT AND FELLOWS:

The subject chosen for my essay may seem too hackneyed for our consideration, as it has been used as a theme among the Christian clergy and dogmatists ever since the time of Theophilus, bishop of Antioch, who is credited with having coined the term some time in the latter part of the second century of our era.

Notwithstanding all that has been said and written upon the subject, we as Theosophists may not be satisfied with the dicta of clergy, the decrees of oecumenical councils, or the hypotheses of the scholastics and metaphysicians, but rather prefer to investigate and search out for ourselves the occult or hidden mysteries lying all about and within us, untrammelled by creeds or authoritative dictation from any source, and especially from any body of men assuming the sole right to interpret, not only the writings handed down to us under the name of Holy Sciptures, but also the physical, ethical, and psychical laws of the universe, discovered by empirical methods of research, throughout the realms of nature.

Although the term "trinity" was first used in the second century, the idea was not novel, for the Egyptians had their trinity two thousand years before that time under the name of *Hemphtha*, which was represented by the hieroglyphic symbol of an egg or ovoid, a serpent, and a wing combined.

Three was considered among the ancients a sacred number, and a favorite mode of representing their gods was by triads, only another mode of expression of a trinity.

Among Christians the doctrine of the Trinity has been and still is considered, by the branches calling themselves orthodox, one of the fundamental tenets of religion, and since it was first announced as such, has been held and adhered to with great tenacity. It has been discussed with such zeal and acerbity that it has produced several important schisms in the church, and the Sabellians, Arians, Socinians, and Unitarians have respectively been condemned as heretics, solely for their belief upon this subject, and fortunate has it been for these heretics where condemnation of their belief and excommunication from the church have been the only punishment.

A review or refutation of either the orthodox or heterodox opinions upon this topic will not be attempted, for even if I felt myself competent to the task, which I disclaim, the limits of our essays would not permit, therefore I shall give a few of the outlines of my own views upon the subject, not assuming to express or represent in any manner the views of other fellows of our order.

First. It will be necessary to postulate the existence of God, which is All and in All, in other words, that spirit Over All and underlying all the phenomena of the universe.

Second. For the purpose of our thesis, we will admit the statement in the writings ascribed to Moses to be true, that is to say, That man was made in the image of God.

This image could not have been that part of man of which it was said that "dust thou art, and to dust shalt thou return", but rather to that immortal part which survives the body, the spirit, the portion that was said to have been "breathed into" him, a term used for want of words that would express the idea of joining the spirit of God with the soul and Astral part of man.

Had the translators used the term "similitude," meaning likeness in nature or qualities, instead of "image", it would have given an idea much nearer what we may assume the truth to be. A material image of spiritual essence is an absurdity in terms. We who know that the spiritual part of man is not limited and confined to the narrow and restricted boundaries of the corporeal, even during the temporal occupancy of the

body, can readily see that it would be no more absurd to assert that the exquisite odor of the rose is the exact simulacrum of the weight of a brick, than to affirm that a certain quantity of flesh and blood is in the image of a spirit, whose extension (if the term extension be allowable) is infinity!

To elucidate our second postulate, that man, spiritually, is in the similitude of God, let us, as far as possible, submit him to the process of analysis in order to discover the trinity of which he is constituted.

First. He has force, best understood by the term "energy". It is through this that he is enabled to act, to do whatever he does.

Second. He has knowledge or wisdom, that part of him through which the actions and doings are directed and guided toward certain definite ends or results termed designs. Of this part of man it may be posited that *per se* it has no moral quality whatever.

Third. He has that which gives him his moral quality, and which is the faculty of *love* in the abstract, that which constitutes whatever that is good and holy within him, that leads him on to righteousness and away from sin.

These three form the trinity within man and make him in the "image" of God, and, having shown the trinity within him, let us turn to his antitype.

A reference to his appellations would seem to be almost sufficient without future elucidation.

First. He is Almighty (Omnipotent), which represents His *energy*, the ultimate cause of all phenomena in the universe, The Father.

Second. He is Allwise (Omniscient), representing His wisdom. It is this which guides and directs the exercise of *energy*, by the selection of the appropriate means to produce certain definite results, preconceived, and known as designs. This may properly be styled the *Son*, the second person of the Trinity, co-existent with energy, the Father. It may here be stated that it is through the Son that the processes of evolution, erroneously called creation, have been and now are carried on. "All things were made by him; and without him was not anything made that was made." John 1-3.

Third. The third person in the Trinity is called in Anglo-Saxon Holy Ghost, the synonyms, the Good Spirit, the Comforter, Love. In the gospel of St. John xiv, 16 and 17, "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth." In the 26th verse of the same chapter it is written, "But the Comforter which is the Holy Ghost." Again in the 1st epistle of John iv, 8th and 16th verses, he says, "God is Love."

Now these three, *Energy*, *Wisdom*, and *Love* combined, form the perfect being, a Trinity with nothing lacking and nothing redundant.

And we may well assert that the nearer man has his energy, wisdom, and love in complete equipoise, the more Godlike he is, and, if either be lacking, he should so study to become by cultivation the perfect man.

Let him remember that love is the last in the series, but best of his trinity, and that which gives him moral quality and distinguishes him from that personification of the spirit of evil called the "adversary," the "devil."

I have no apology to offer for the quotations from the Bible, but have taken and appropriated them because they are apposite to the theme, and to my mind happily elucidate the points which I desire to make. I deem it a duty to glean truths from whatever sources they may be gathered, giving them their intrinsic worth and no more. The apparent assertions of Jesus of Nazareth that he was something more than man have not been overlooked, but these were evidently misunderstood by his immediate disciples, and misstated by them, or rather stated in terms expressing their understanding of what he meant to say. That Jesus was one whose spiritual faculties were of an exceptionally high order, and by and through whom thoughts and messages from other spiritual beings were given to man, cannot well be questioned, and often, when the personal pronoun of the first person was used, it referred to the entity that was then using his organism rather than to the carpenter's son. Many of us have listened to addresses through trance mediums, where they have used the pronouns in the same manner, and when asked "Who are you?", in reply have given the name of one whose corporeal part long since like,

"Imperial Caesar's body turned to clay,
Might stop a hole to keep the wind away;**

and in such instances there has been intrinsic evidence that the language and thoughts were not those of the medium. In the *Banner of Light* Free Circles, the same phenomena are weekly exhibited, and no well-informed person, having studied these subjects with any degree of thoroughness, questions the honesty and integrity of the mediums, even though doubting the truth of the communications.

If, then, it be true that the spiritual man be in the image of God, it follows that to know of God we must begin by studying man. The more we study and investigate, the clearer it will appear to us that the capacities of the latter in their promise and potency are almost infinite, though they may be in great measure undeveloped and nearly latent.

This life is but the threshhold to the more important one beyond, and, by a proper use of our faculties and opportunities here, we may get an impulse, a momentum, that through the law of progress will there carry us onward to that condition where we may become still more in the likeness of and nearer to our great Prototype, the great fountain of all Power, Wisdom, and Love.

GEO. W. SWEET, F. T. S.

*The change in the quotation from Shakespeare is intentional.

Dr. J. D. Buck, as representing the Cincinnati T.S., then read the following Essay:

"THE DESTINY OF MAN AS UNFOLDED BY THEOSOPHY."

INTRODUCTION.

There is a very wide-spread misapprehension in regard to the relation that Christianity bears to Theosophy, and, as a result, very many have been prevented from examining its claims who would otherwise accept it gladly. It is quite true that the interpretations that Theosophy gives to Christian doctrines ostensibly drawn from the bible, the life and the mission of Christ, differ from the interpretations designated as "orthodox," as set forth by any sect or denomination, or in any age; but it is also true that Theosophy differs no more from any one of these interpretations than they differ from each other, and a fair examination of Theosophy will show that it is the one thing which contains the essence of each of these partial truths embodied in creeds, and that it is therefore capable of unifying them all.

While Theosophy is therefore the *essence of all religions*, it will be found that each religion is the formulation by different races, peoples, or times, of that body of truths of which Theosophy is the soul.

But slight acquaintance with the history and progressive unfoldment of any religion will reveal the fact that continual changes have taken place in the outer forms, to suit the age and time and the needs of humanity. Doctrines and interpretations fitted to an age of ignorance and superstition, in which spirituality is the exception, are entirely unfitted to such times as the present, when intelligence is diffused very widely among the masses, and spirituality is aroused and awakened more or less in thousands of earnest souls, and blossoms toward fruition in the more advanced leaders and inspirers of the spiritual light of the world.

It is but natural that in such an age, when the need has arisen and the times have demanded it, broader and more comprehensive revelations should make their appearance; and this fact but confirms our belief in the rule and ultimate reign of Divine Providence in the affairs of men, in fulfilment of the promise, "As thy days shall demand, shall thy strength ever be." In these later unfoldments and more complete interpretations, no department of man's needs can be ignored. Every revelation of Truth is a Divine revelation to man. Nature and God are one, and the highest revelation to man is the revelation of the divine in Nature. To separate these revelations into departments, and call one group Science, another Religion, and another Philosophy, may be very convenient for purposes of comprehension, but it is well to remember that no such arbitrary distinctions exist in fact or in nature.

While, therefore, Theosophy unifies religions, by showing that the Divine Spirit works in various ways with the spirit of man, and while all true religions unify the whole human race, it is also true that the higher knowledge unifies knowledge itself; hence Theosophy takes cognizance of every known fact in science, and absolutely removes every imagined or apparent antagonism between Science and Religion, and so liberates man from the bondage of ignorance and superstition, and makes him an enlightened worshiper of the Divine, no less than an intelligent servant of the needs of the human.

To discover, recognize, and encourage the good in our neighbor is most commendable. No less is it commendable to recognize in religions other than our own whatever good, whatever for the service of man, they contain. This enlarges our idea of the Divine Beneficence, and elevates man. The whole of the Divine Nature is hardly yet comprehended by anyone. Is it then strange that deeper and more comprehensive truths should now, in these latter days, be revealed, when the real "seekers after God" are so many, when the mourners go about the streets, and when the needs of humanity cry aloud to heaven for light, more light?

This revelation is here, at our very doors. Shall we repeat the folly of the Pharisees and refuse the message, believing that no good thing can come out of Nazareth, and despise the humble followers and the fisherman's garb? Have these last two thousand years not taught us that God is no respecter of persons; and that he chooses the weak things of earth to confound the mighty?

A brighter day dawns for humanity; let us not turn our backs to the light, but rather welcome it gladly, and it will be found that, when we have learned to distinguish between the essentials and the incidentals of Christianity, between what Christ actually was and taught, and what the ignorance, the zeal, or even the faith, of man has added thereto, Theosophy leaves the former intact and brings the latter into harmony with it. Even so shall the Christ be lifted up and draw all men unto Him.

The worst of all isms past, present, or prospective, is materialism; the deification of matter is the degradation of man. Man has progressed in exact proportion as he has discovered and unfolded the finer forces of nature and the higher qualities of the soul. To materialize is to brutalize, and to brutalize is to destroy. If our souls were perfect they would not be embodied in matter, they would be glorified bodies, as much at home in air as now upon the land.

Real progress, then, soul growth, lies away from embodiment toward glorification, away from the gross body toward the divine likeness.

When, upon his accession to the Papal See, Pope Leo designated his titles, he not only regarded the Zodiac but read wisely the signs of the

times, and in formally establishing the philosophy of mysticism as embodied in the doctrines of St. Thomas Aquinas, he set his house in order like a wise Spiritual ruler. The sign of the Woman clothed with the Sun, when mystically interpreted, means the re-habilitation of the soul; it means literally the liberation and elevation of women, which again means the elevation of the whole human race, for, as every tyro in history knows, the position of woman in any age determines the degree of civilization of the entire people.

Under many names, and in a variety of forms, the new illumination is at our doors. Some regard it with open-mouthed wonder, some with ridicule, some with scorn and abuse, as needs must be, according to the measure of their intelligence and intuition. Yet few who witness how wide-spread is the movement comprehend its full meaning. The great bulk of those who form the advance-guard in the new order of things are women: turning her back upon traditions, and true to her intuitions, she *feels* that her redemption draweth nigh. It is hers to lead the way to the serener heights and diviner unfoldments, and man will presently be ashamed to ridicule and glad to follow; but in this triumphal march toward liberty and light, the weak, the poor, the degraded have equal inheritance and *must* have equal share, for the Woman clothed with the Sun is a Divine Mother of all souls, rather than of those alone whose lines have fallen in pleasant places. The redemption, the liberation, and the elevation of womanhood, as the only direct means for the elevation of the whole human race; the triumph of spirit over matter, of right over wrong, of altruism over egotism;—this is the meaning of the signs of the times, and this means the transformation of the animal man into the divine man, the at-one-ment of Humanity.

THE DESTINY OF MAN AS UNFOLDED BY THEOSOPHY.

The nature, the ministry, and the destiny of man have been fruitful themes in all ages. There has been no end of theorising and speculation on these all-absorbing topics, and the more liberal and intelligent among the thinkers and writers of the western world, finding something good, something apparently true, in each of the theories advanced, have given to each a measure of assent, but have come to the conclusion that the final word has not yet been spoken, and that the real truth is past finding out. They have thus relegated these problems to the unknown and unknowable, and written themselves down Agnostics. The more intuitive among these, it is true, speak of a good time coming, when mankind will have

advanced far enough along the line of evolution to have solved some, at least, of these perplexing questions which are regarded as impossible of solution in the present age.

From such as these, and from all who sincerely desire to know the truth, from all who prefer truth to dogma, and who for its attainment are willing to sacrifice pet theories and preconceived notions, Theosophy requests a hearing.

It is not an easy matter for one to lay aside, even for the time being, one's theories and beliefs in order to consider others which may in the end overthrow them. No one will do this who is entirely satisfied with his own views and who finds them sufficient for all purposes. To unsettle such beliefs and throw the individual on a sea of doubt and unrest, is no part of the purpose of Theosophy. No one realises that he is a slave to fear and superstition till his fetters begin to chafe and annoy him. No one really desires freedom till he realises that he is a slave.

Fortunately or unfortunately, very few among the more intelligent classes in any community are satisfied with such explanations of existence as they have been able to derive from current sources. The origin of man is a profound mystery; his nature, a mystery; and the undiscovered country towards which he so inevitably tends, the saddest mystery of all; and so, unable to fathom the whence, the what, and the whither of human life, there are thousands who, having lost the simple faith of childhood, are drifting, aimless, apathetic, or despairing, and alas! other thousands who declare, "we know only this, to-morrow we die! let us eat, drink, and be merry." It is a sad thing when one loses all zest in life, but saddest of all, when life is degraded to the level of the animal body, and the soul's higher needs and aspirations are blasted and destroyed.

We need only look around us, and be honest with ourselves and with each other, to admit that these are our present conditions. To adequately meet these conditions it might seem necessary to review the history of man on this planet, to consider his environment, his relations to all below him, and finally to examine his own nature, and from these considerations deduce, aided by experience and analogy, the answers to our inquiries.

The literature of the subject is neither altogether new nor meager; it extends to the remotest past, is found in every age; it issued from the press but yesterday; yet it may very justly be asked, Where is the clue to the labyrinth? How can one find the Key, how arrive at the knowledge that we seek? I answer at once, Man himself is the Key, for he is an epitome of all. He who, looking out into nature, reads and understands, he who, looking into his own soul, listens and obeys, has found the Key, for he has begun to know himself. Both nature and man will tell the

story of their being, if man will but listen in reverence and faith to the wondrous story; but he who holds fast to preconceived notions as to how it all ought to be, or as to how he would prefer it to be, will search only for that which he has preconceived, and, failing to find that, he will imagine that nothing else can be.

Very few even in this enlightened age have any adequate conception of the existence of man on the earth. The modern idea of Evolution, in its narrow application to the Descent of Man, or, more correctly, his ascent from lower forms of life, has indeed opened wide the flood-gates of time and made the Mosaic "days of creation" broad enough to suit its purpose, yet it is not often conceived in this connection that civilization has swept round and round the globe times almost without number, and that a record of lost empires and long forgotten civilizations would stagger belief. These ancient ruins are found in every part of the habitable globe, even on our peninsula no less than in South America. Who built the buried palaces of Yucatan, the pyramids, and the immense roadways of South America? What awful mystery of life and death lies concealed beneath the drifting sands and howling wastes of the desert of Gobi? Beneath the drift of ages Schlieman found the buried palace and hoarded treasure of old Priam, and the ruins of ancient Troy more than forty feet below the surrounding soil, but who built that other city whose ruins were found sixteen feet below old Troy, the very name of which was forgotten before Troy was built? The great pyramid of Geezeh was as much an "ancient monument" to Heroditus as to us of to-day, though the ancient historian knew better, knew too much of the ancient mysteries, to call the coffer in the "King's chamber" a "corn-bin," as does the present "Astronomer Royal of Scotland." Champollion declares that in one of the grand halls of the ruins of Karnac might be placed the Cathedral of Notre Dame without a spire or pinnacle's touching the ceiling, in fact that, so placed, it would only appear as a small ornament in the center of the vast auditorium.

Why do I recall these ancient ruins of lost empires? Because Darwinism, which contains a great truth, and evolution, which is not a theory but a law of nature, have been misinterpreted, and because we of to-day have imagined, in our arrogance and ignorance, and while we are in very truth the heirs of all the ages, that our predecessors were barbarians and we alone possessed of wisdom! Let our modern astronomers who talk with such complacency of the ignorance of the ancient astrologers, tell us, if they can, who first invented, or rather discovered, the Zodiac and mapped out the constellations; and, before they sneer at astrology, let them tell us the meaning of the microcosmic Zodiac, the figure homo, found in all our almanacs of this present year of grace 1888, and which

was found beautifully engraved and embellished on papyrus wrapped around Egyptian mummies known to be at least 4000 years old.

I am not here to deliver a lecture on the lost arts, the philosophies and religions of long-forgotten races, but if man's physical inheritance extends backward into such a past, rather than to ages of barbarism alone, so may we trace, in the science and philosophy monumental in stone, an intellectual and spiritual development which we are even yet unable to interpret with all our boasted wisdom, to say nothing of our equaling or surpassing it.

When, therefore, we are considering man's environment and the past from whence he came, let us at least take a thus hasty survey of the cycles of change, his glory and his decline even before written history begun. If we do this, the most simple deduction will be that civilization runs in cycles; that the life wave of humanity, as in individuals, ebbs and flows, waxes and wanes, and that in neither does either high-tide or low-tide long remain. To all, as to the "Wandering Jew," the fiat rings through the ages, "Move on!"

Coming now to minuter details of the world in which man is involved, we find Nature building with exact proportions and definite forms. Dame Nature seems to have invented for herself no labor-saving machines; she never slights, nor slouches, nor dawdles, but builds with loyalty and exactness a snow-flake or a star. No two substances unite to form a compound, except with absolute and predetermined exactness; no substance crystalizes, except with rhythmic motion which determines its prismatic form and color. Every atom of matter in all this vast universe is set to music; creation is an anthem, and even death a symphony and a song, which the fear and the ignorance of man have draped in black, as though to still the harmony, subdue the song, and arrest the change of keys.

Now epitomize this hasty glance, condense it all to human shape, and call it *Man*. Many persons speak of creation as a process begun in time and completed a few thousand years ago; and even where the time since the first creation is greatly extended, the completion of the process at some time in the past is still the idea entertained. "In the beginning" can be shown to have relation not to time, but to processes that are constantly being repeated. The world and all that it contains are being created to-day as much as at any past time. We hear a great deal nowadays about environment, natural selection, survival of the fittest, and the like, as related to the evolution of man and his derivation from and elevation above the monkey.

Passing by the easily demonstrated fact that, many thousands of years ago, there were men on this earth who far excelled in knowledge the best examples known to modern civilization, let us look at the problem for a

moment from the other side. Consider all the varying conditions of climate, food, occupation, the difference in religion, politics, and social life, all change-producing influences within and without, from a material standpoint, and tell us, if you can, how it happens that a semblance of the human type yet remains. The vague term "inherited tendency" is by no means explanatory, and it may readily be seen that the hypothesis of evolution proves altogether too much, and that the modifying influences already pointed out are quite sufficient to have modified man out of existence, while, on the other hand, archaeological remains show him, in many instances, to have been little more or less thousands of years ago than we find him to-day.

It becomes, then, a very important matter to inquire, What element in man preserves the human form and character throughout the ages?

There are certain general facts that are lost sight of, even when known, and certain methods of investigation which, taken together, give far different results from those usually attained.

Among theosophists, no one is expected to accept any statement as true till fully satisfied in regard to it; they recognize the impossibility of believing anything, and the folly of trying to do so, before it justifies itself to one's reason and common sense.

No possible merit, therefore, can attach to our intellectual beliefs or disbeliefs, however much they impeach our judgment or common-sense. This position paves the way for honesty and sincerity, and places the mind in an atmosphere of truth.

There are three conditions of mind that may exist in the presence of a formulated statement or belief: First, it looks reasonable and satisfactory to the individual after repeated examination, and the conviction is only broadened and deepened by subsequent thought; Second, it looks unreasonable and absurd, and the more so, the more it is thought over; hence to give verbal or any other assent to it is a lie against one's own soul and intelligence; Third, the statement is accepted verbally without thought, and hence has no merit, good or bad, except as showing the individual to be a superficial trifler. It is just here that Theosophy pronounces squarely in favor of intelligence and simple honesty, and hence the motto of its leading journal, "There is no Religion higher than Truth."

The theosophist interrogates Nature, and above all interrogates his own soul, and this brings us back to our point of departure, Man.

Man can advance but very little in the way of self-examination without discovering that he is "fearfully and wonderfully made;" but when he gains the concept that in man dwells potentially all that is, that he epitomizes both God and Nature, and thus realises self-consciousness, he

has seized hold of the thread which, when followed, will guide his steps through the labyrinth.

Something further may be said regarding methods. Suppose we say that Theosophy is of all philosophies, *the philosophy*; of all sciences, *the science*; and of all religions, *the religion*; religion, science, and philosophy being related to man as the processes by which he learns to know or to become,—in other words, so many departments of man, the microcosm, as related to the world or macrocosm. We shall thus be led to inquire, What is religion *per se*? What are science and philosophy, in and of themselves?

Ordinarily these are formulated results of belief, of thought, or of experiment; actually, they are but processes by which man discovers his relations to God, to Nature, and to his fellow men. The result is represented not in a formulated creed, a system of thought, or in a law of nature formulated, for these can in no sense be called results, they are never final, but at best approximate and hence changing.

The result of all these processes is represented in the realm of *consciousness*, and hence of understanding. We are therefore admonished to get knowledge, get wisdom, but withal to get *understanding*.

We understand only that which we have experienced, and the whole process of getting understanding consists in the translation of the universe into terms of consciousness, a tuning of the soul of man to harmony with both God and Nature, the only real At-one-ment.

If now we look at man in the larger sense, in the aggregate, we find first, that the *genus homo* is made up of man and women, a duality; there is no question of priority, or of superiority, they represent two halves of one whole, viz: Humanity.

But very little investigation is required to show that this division is basic and universal, the very principle that causes the needle to point toward the pole, that holds the planets in their course, which under the form called gravity causes unsupported bodies to fall toward the earth; the principle that veins every leaf, paints every flower, crystallizes every snow-flake, and causes our pulses to beat with joy or throb with pain, in short, *Polarity*.

Ah! there is a whole universe of meaning in that beautiful injunction, "Consider the Lilies, how they grow." Did you ever consider carefully a grain of corn, and watch its sprouting into life, even those grains that have been buried with mummies for two thousand years?

The conditions that it requires are those incident to all life in its beginning and maintenance, viz : food, water, and air. Plant it in moist earth and see what follows. It swells with moisture, glows with chemism, till the imprisoned spirit bursts forth from the little seed-pit, the angel of

life unfolds its wings, and a little yellow-green shoot springs forth. Single at first, it now begins to unwind and separates into two little spires, one of which dips down into the dark earth and becomes root, the other reaches upward toward the light and unfolds into stem with promise and potency of flower and fruit. Do you ask, why? Take a little piece of magnetized steel, observe and interrogate again, and the answer comes. Tis the voice of Mother Nature speaking to the earnest seeker of her truths. Why do we say "Mother Earth"? Your magnet will tell you: because the soil at our feet is negative, passive, receptive, hence female; the air charged with heat and light is positive; and, remembering the law of magnetic attraction easily deduced from the simplest experiments, we find that the male element of the androgynous shoot of corn is irresistibly drawn into the bosom of the earth to become root, while the female part, here as everywhere, aspires toward the light, and blossoms into beauty and fragrance. Let but the listening and reverent soul of man interrogate nature at any point, and she will fill his understanding with the secret of her symphonies and the joy of all her anthems, and this is but the nature-side, the material universe.

As the universe is epitomized in man, so is man epitomized in all his parts, typified in every element of his being, and the duality which in the germ we call male and female is represented in the individual and in every detail as polarity.

The real man, the ego, the "I," is a living soul; self-consciousness is the center of the soul, as the soul is the centre of the body. Intellect or thought may be conceived as the hands and arms of the soul on the nature side, seizing hold of the things of sense and time; while inspiration and intuition are the hands of the soul on the noumenal or spirit side, seizing hold of the lasting verities.

The consciousness of man stands thus between two worlds, the natural and the spiritual, partaking of the nature of both, absorbing and assimilating each. This is the meaning of the poet.

"Between two worlds life hovers like a star,
From morn to night on the horizon's verge."

We thus discover that man as we find him here on earth is an embodied soul, conditioned in space and time, and his mission to translate the two worlds, the natural and the spiritual, into terms of consciousness, and thus to know and to understand both. This is the meaning of life and time.

Suppose we call the incarnating monad—the soul of man—a Divine Idea, a formulated purpose of the Infinite in process of being realised; Life then becomes regeneration or transfiguration, and godliness, as God-likeness, begins to have a meaning.

We have thus discovered that which stands opposed to change on the physical side, to all degrading influences as related to individuals or the race, preserving the human type through all the cycles of time, and pushing forward the soul of man toward its divine inheritance, its high destiny.

The time is too brief to admit of any extended argument in favor of what is called metempsychosis, or the *reincarnation* of the soul, a doctrine which has been held by many of the Fathers of the Christian church, by many of the wisest and best of all ages, and which to-day is held by more than half the human race. When comprehended in all its bearings, its reasonableness and agreement with the principle of Divine Justice recommend it to all thoughtful and earnest souls. The idea that our beginning as conscious individuals is with birth into this present life, where our eternal destiny is to be determined once for all, should also provide for each individual an equal start in the race, and equal opportunity all the way through. If we who are here to-day had been born of drunken mothers, begotten by besotted and brutalized fathers, cradled in gutters saturated with filth of soul and filth of body, educated in crime, and so mortgaged soul and body to the devil from the first dawn of life, we would not in all probability have been here to-day, and we have only to imagine ourselves in the place of the millions so created and educated to see the awful injustice of the usual belief that birth and death are the beginning and the end of opportunity and endeavor.

If we have started out to find the truth, let us not turn our backs on it at the first glance, and if of two concepts, no matter how or whence derived, the one leads inevitably to the most cruel injustice, dishonoring God, and degrading man, while the other satisfies every principle of justice, right, and Divine beneficence, let us not for a moment hesitate which to choose.

Suppose now we accept this doctrine of *reincarnation*, tentatively if you choose, and see how we come out. Let us think of the soul as the real man, rather than a mere abstraction; let us assume that it has had many lives incarnate on earth, and may have many more, and that all of these lives are stages of soul-growth whereby the Divine Idea of man is being embodied and progressively created or realised, and that, when the soul has translated the two worlds, the natural and spiritual, into terms of consciousness through exhaustive experience of each, perfect harmony will result between the human and the Divine will. We shall thus realize "the will of God concerning us," and become perfect men, as Christ was perfect and at-one with the Father, and with Him we can say, "I have finished the work Thou gavest me to do from the foundation of the world."

Now if in the matrix of nature we find exact measure, every part

related to every other part, and each to the whole by exact ratios ; if the most exact geometry determines every form, and perfect rhythm determines every motion, in short, if Justice is foreshadowed, equilibrium and harmony determined in rocks and plants, if neither the microscope in the infinitely small nor the telescope in the infinitely large reveals any place where these principles of justice and harmony are not found, shall we deny them to the affairs of man, the crowning work of all ?

Applying now this same principle to man, it will be found most wonderfully to unfold his nature, ministry, and destiny. Assuming for every result a sufficient cause, and for every act a just recompense according to the deeds done in the body, thus placing the idea of exact justice in the place of the idea of arbitrary rewards and punishments, let us see how the matter stands. We behold the soul of man, with its center, consciousness, in two conditions, viz., embodied or incarnated, and again disembodied, and with each successive incarnation something added as the result of earth life, something added also as the result of spirit life. Let us furthermore assume that when consciousness through these successive experiences reaches a certain stage of unfoldment and illumination, man will regain and retain recollection of his various incarnations, and so be able to determine his future course here and elsewhere, but that, prior to that time, he is goaded toward the mark of his high calling by pains and penalties which serve to rouse his soul from the sloth of the animal and the insensibility of matter.

It will readily be seen that thus may have been determined the conditions under which we have been born into this present life, and that we are here and now preparing conditions for the next incarnation, Divine Beneficence being on the side of our blindness and ignorance, and preserving for us the human type and repeated opportunity ;—a view of predestination differing very essentially from any other. If this be true, what hinders man from climbing up the mount of transfiguration, from hight to hight of glory toward God-likeness ? What indeed but his selfishness and pride, his lust and ambition, the things of sense and time that anchor the soul to the animal plane, shutting out the light of the stars and the glory of paradise.

What but this is the meaning of the cycles of time, the generations of men, the vanished empires, the lost and forgotten civilization ; the misery, the sorrow, the despair of individual existence ! These are the pains of regeneration, by which are numbered our days of travail, by which the soul is quickened to newer life and delivered at last from the bondage of both life and death. It will very readily be seen that this is a view of evolution somewhat beyond that generally entertained, and the difference is even greater than at first appears.

Instead of studying evolution from books, let us again turn to the

book of nature and see if our "cherishing Mother" does not tell us a secret that the philosophers have overlooked, an open secret seldom found in books. Take the most common thing, an egg. It has shell (cell wall), albumen (cell-contents), yolk (nucleus), and germinal spot (nucleolus), the last named the same as germ-pit in our kernel of corn. We have here a common and comparatively simple structure, yet how many who ate them for breakfast imagined the secrets of life and universal law hidden within the smooth, white shell? Now give to the egg the added element of heat, and maintain it moderately and uniformly in any way you please, and we all know what follows. We may even study the process in detail by selecting different samples at different stages, and watch the cleavage of the yolk, the appearance of eyes, heart, brain, and vessels; we may even catch the first faint pulses in the ebb and flow of life that here have their rise.

By and by, when we hold in our hands the little downy thing, instinct with life yet fragile as a flower, we compare the two, the egg and the chick, the one *evolved*, we say, from the other, and so it is; but if you think this is all, spread a coat of varnish over the egg and wait for the changes before observed. Our egg is "addled," that is all. True, indeed, the bodily form arises by evolution, by currents and impulses flowing outward from the central germ, but if you observe a little more carefully you will discover other currents and impulses flowing inward from circumference to center, and that hence is established a tension or polarity, with a central *poise*, an equilibrium between center and circumference, and a *nascent* point or *center of life*, and hence there is an ebb and flow from center to circumference, and from circumference to centre. This is the process in the development of every seed or germ from monera to man. Why then do we hear so much of one half of this process, and so little of the other? Why talk so much about Evolution, and say nothing at all of Involution?

Any child who can be made to grasp the meaning of the word equation, or who can apprehend the significance of the simplest axiom, can also be made to see that in our egg and seed are the same conditions, and, if we generalize the process of working out this living equation, we must call one side evolution and the other involution.

We can further determine that the foundation thus established in the development of man from germ to birth is the foundation of all future growth, function, or development. One law underlies man's entire being. If this be true, and it is easily verified, then the varied experiences of life are but so many terms added to one or the other side of the equation, and death solves the problem by cancellation, giving the exact result in the simplest terms.

The most important conclusion, however, remains to be drawn. If evolution and involution establish the equation of life and give us at birth

the human form and potential attributes, the continuation of the same process after birth may establish another equation in which volition and consciousness are equally related, and which, if uninterrupted, will give us the Divine likeness. In other words, the whole of life is a process of gestation, by which the Divine man is being created.

This view, derived from nature itself, so modifies our concepts of life as to constitute a revelation, while the methods of further study that it suggests lead us to still grander views. In the absence of this idea of an equation, or a perfect duality in man's nature, and as the basic principle in his unfoldment, no systematic study of man's entire being is possible, for when it is once clearly apprehended that man's nature belongs alike to the two worlds, the natural and the spiritual, we shall no longer attempt to express spirit in terms of matter, but shall assign to both matter and spirit their true place. Here lies the reason why man to-day knows so little of his own spiritual nature, stands in awe of death and fear of the hereafter. The idea that man's body is simply a tabernacle of the soul, the various bodily organs his servants to do his will, that he may, as he advances, conquer the bonds of space and time and go and come at will, seems very startling or very absurd to those who find the body only a prison house and their souls abject slaves to its appetites and passions. Yet this is the lesson taught by nature in such cases as the Seeress of Prevost, Molly Faucher of Brooklyn, and all such abnormal developments, to say nothing of every day and almost universal experience of individuals, clues which one need only follow intelligently in order to discover the laws that govern the spirit world and the nature of man. But one other phase of our subject remains for consideration at the present time, one sad experience that makes cowards of us all.

Seeing no possible way of escape, looking on death as inevitable, a ghastly presence that follows us like our shadows from the cradle to the grave, most persons stolidly disregard it, and in the turmoil of life strive to forget it; but we are all brought to our senses, soon or late, when some loved one drops out of sight, as a frail bubble bursts and dissolves in the ocean, and we are brought face to face with the dread destroyer of earthly hopes, terrified at the havoc he has made, while with beseeching arms and bursting hearts we beg of death its mighty secret, Give, O! give us back our dead!

We have so misconceived, so misinterpreted, life, what wonder that we should misunderstand pale death and quail before it. No wonder, when birth is considered the beginning and death perhaps the end of human associations.

How different the result when both life and death are viewed aright, and when selfishness is eliminated from both. Suppose that when a child

is born to us we understood that a living soul had found in our hearts and homes the conditions it required for incarnate existence, attracted by all the laws of its being and of ours, determining thus the one place in all this vast universe which it might call home, committing itself to our care, bringing with it the beauty and bloom of paradise, and relying on mutual love and helpfulness for mutual growth and blessing. Suppose we were to remember this as our opportunity and whatever experiences might come to it or to us, knowing them to be just and in the end beneficent, and, whether in our ignorance we called these experiences good or ill, using them all as stepping-stones to greater good and higher paths of peace. Viewing thus our lives and theirs, the selfishness of "mine" and "thine" would broaden into mutual service; sickness and sin, nay, even crime, would then find charity and greater grief than death. Other mothers nursed our babes, and we had other mothers, and we begin to see the meaning of the saying, "God hath made of one blood all the nations of the earth to dwell together in unity." We shall not love our children less, but all mankind more. The beggar at our door may have been our bosom friend in ages long ago; we see in every human face a brother, an angel in disguise, and least we miss the kindness we would wish to do, make Brothers and Sisters of us all.

In nature nothing dies. The change *called* death is but the rest in paradise after the toils of life, between two lives on earth. Nothing rests us like forgetting. Memory is but the record of events written by the finger of time on the tablets of the brain. In the daily experiences of life we cannot enjoy the pleasure and escape the pain; rebellious as we are, the one condition necessitates and again follows the other. Who of us would mourn forgetfulness if memory of all the pleasure bore also all the pain, when every bounding pulse of joy sent back its wave of sorrow? Did you ever reflect on the result if every sorrow of life remained without the effacing touch of time?

Suppose that from the time when as children we lost the top or broke the doll, through all the sadder trials of riper years, even down to the shadow of death, every grief remained as sharp and pitiless as when first endured. The world would be full of howling maniacs, unless it were depopulated by suicide! Little do we in our ignorance and selfishness appreciate the beneficence of being able to forget, little do we understand the effacing and purifying stream called death. These earthly experiences fall away from us, but their full equivalent remains in consciousness. How otherwise can we explain the difference in children, even when born of the same parents, one perchance stolid and indifferent, or even perverse, another full of all sweet sympathies, looking with such deep and penetrating gaze into the very soul of things, and with senses all alive, startling us no

less with prophetic vision than with perplexing questions? How indeed, except by the record of previous lives, by soul experiences unfolding thus self-consciousness?

The inequalities everywhere observable among individuals are but the different degrees of progress in the rounds of being, and with further progress in unfoldment disabilities disappear, and the enfranchised soul comes into its inheritance and claims its birthright. How else can the inequalities of life be reconciled with the principle of Justice?

But, asks the sorrowing soul, shall we never see our loved ones again? Yes, but not with these bodily eyes that turn to dust.

The soul, even while in the body, is *one*; its avenues are many; these avenues are all buried with the body. If we see again, it must then be with the eyes of the soul.

Have we ever considered the real essence of the thing we love? Is it the crippled body, the voice full of pain, the steps that totter with weakness or with age; or is it the soul that tells its love by mutual heart-beats and sympathy so quick to understand? What can the body do but veil these better parts, these nobler essences; and these, all these, remain, and no power in all this vast universe can alienate or destroy them. Must we perchance speak our love, or shout it from the house-tops, to reach the ear of love?

Who has not seen both love and hate speak through the eye, with blessing or with ban that made our pulses quiver? Then, in that other world, will all our real loves and sympathies be nearer us than ever; no stupid, hesitating tongue will bar our love from utterance, but soul to soul, as face to face, and life and love be one.

It may thus be seen that the conscious center of man is equally fitted for both worlds, and that sympathies, if sincere and enduring here, and which have once drawn our souls together, will gain new strength at every step in the round of lives, and each become more and more conscious of the other. The destiny of man thus viewed assumes new proportions, and one consideration is of transcendent import, viz. the opportunities and possibilities which are presented to the present life. If death is in no sense a consummation, and the real meaning of life can be known, man's achievement by intelligent and conscious endeavor opens before him immeasurably grand and beneficent. The soul of man is no longer a prisoner in the body and a slave to devouring passion, pride, and self-seeking, but rather a King ruling wisely and governing well. If evolution has pushed man blindly or even against his will up to his present estate, what may he not accomplish, when working consciously and intelligently toward his goal, up the mount of transfiguration and the unfoldment of the Divine.

In this journey the obstacles are all within, and not without. If man

will but conquer himself and learn to know himself, he will find the book of nature opening before him like a scroll, and he may read his destiny in letters of living light.

The final destiny of man is perfection, and his goal is only to be reached through the valley of sorrows and by helping others up.

Every avenue is open to the soul of man, and he may be if he wills "twice born" even here, lord of two worlds. If man but realised his power and lived up to his ideals, his life would be but one triumphal march from hight to hight of being. Why do men and women grow old and lose all zest in life, why wander with aimless feet and empty hearts through so large a part of existence? why follow after fame? why lust for gold? why sacrifice all to ambition, only to find these idols turn to dust and ashes at last, and leave them clutching the air with empty hands? why, indeed, but because they mistake the end and aim of being.

The soul that realizes its mission and destiny is never lukewarm, never weary of life, working while the day lasts, going about the Masters' business, unfolding new life and discovering new beauty at every step: the ageing of the body is but the blossoming of the soul, and the stoppage of the springs of life but opens the bliss of being. This is the secret of perpetual youth. We have all seen people who approached this ideal life, and with wealth of experience and genial glow sink to rest, like western suns in the arms of peaceful night.

But even these give but a very faint idea of the glory that may be revealed and the power that may be achieved on earth. When man is well born, and starts early in life on his divine mission, when exercising charity and helpfulness in place of pursuing greed and selfishness, preferring to be loyal and true rather than to barely seem so, he will discover and unfold faculties and powers seldom dreamed of nowadays. To heal the sick by the touch of the hand and the will to do good, to sit still and have real knowledge flow into the soul from the fountains of everlasting truth, to feel the touch of sympathy and hear the voice of affection without regard to space or time, these are but the prelude to his coming destiny, but to accomplish this—

"All loves must first be cast aside,
All things that men esteem their own,
And truth be taken as a bride
Who reigns supreme, and reigns alone.
She will not come for lower price,
Her sweetness man can never know
Who seeks this virgin to entice
To share his love with things below.
She does not ask for written creeds,
No faiths her lover need profess.

But she demands unselfish deeds,
Nor will be satisfied with less.
Ah! she will gladly give her hand,
And fondly cling to his embrace
Whose love is passionate and grand
For all the stricken human race.
But lest he should profess a love
Of sentiments that only seem,
Sincere intention he must prove
By making sacrifice supreme.

Then she will slowly lead him on,
By suffering and sharp ordeal,
Until a victory is won
And he begins to sense the real.
Mainly by suffering he grows,
And thus of insight gains the sense,
Till by experience he knows
Where his real faculties commence.
When he, by effort of his own,
The painful pilgrimage has trod,

At last he finds himself alone
With nature and with nature's God.
He feels that sanity is won,
He knows to him God is revealed,
He basks in the creative sun,
By clouds of darkness long concealed,
He finds he lives and breathes and moves,
With instinct never known before,
As to his frame his mighty loves
Its long-lost faculties restore." (1)

Bro. William Q. Judge, as representing the New York, Philadelphia, and other Atlantic coast Theosophists, then made a few remarks, in which he referred to the long thirteen years of waiting for this Convention, and exhorted theosophists to work still more patiently and sincerely, and meanwhile to beware of the illusions of matter. In the course of his remarks he alluded to his belief that Dr. Buck and he had perhaps been intimate friends 30,000 years ago, and that his splendid paper was a part of what he had learned so long ago. (2)

Prof. Coues, Chairman, then addressed the Convention as follows:

"Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing known under the sun. A little younger, a little less developed, and therefore a little less true, are the things we now know; for all untruth is the imperfection of that which in the process of nature comes to be perfected in it. Every human being does in his own self epitomize the nature of God, and it is only a question of time until it can reach the temple necessary to reach the height of our existence."

This brought the public proceedings to a close, and at 6:30 P.M. all non-theosophists were excluded. The Convention then held an

EXECUTIVE SESSION.

The signs and passwords were explained and exemplified by the General Secretary, and all those who had had no opportunity for initiation were initiated. After some other business the Convention then adjourned *sine die*.

1 From *Sympneumata*, by Lawrence Oliphant.

2 This remark was taken up by every paper in Chicago the next day, and used in various forms in the reports of the meeting.

THE TREASURER'S REPORT.

Dr.

1886. Nov 26, No Balance from Board of Control.	
" Nov. to March, 1888. Received Dues, etc :	
Members-at-large.....	\$160.43
Branch Members.....	302.84
Charter Fees.....	50.00
Sale of Desk used by Board of Control.	25.00
Total	\$538.27

Cr.

1886. Nov. to 1888, March 31:	
Remittances to Headquarters in India.....	\$178.50
Office Rent, Nov. 1886 to April 26, 1888...	170.00
Postage in Replying to Inquiries and Circula-	
ting Documents for same Period.....	35.80
Printing and Stationery.....	46.00
Sundries.	4.50
Balance on Hand.....	\$103.47

E. & O. E.,

WILLIAM Q. JUDGE,

Treasurer.

ADDITIONAL MEETINGS.

A meeting of some delegates and members was held at the house of Dr W. P. Phelon, President of the Ramayana T. S. It was interesting.

On Sunday evening, at 8 P.M., by special request, the General Secretary, William Q. Judge, delivered an extempore address to the Progressive Spiritualists, at Martine's Hall, Chicago, on

THEOSOPHY AND ITS RELATION TO SPIRITUALISM.*

Mr. Judge's introductory remarks related to the nature of his mission to Chicago, but he also stated that he knew from the tone of the remarks of the president, who introduced him, that he would be received with kindness—a characteristic of the American people. His subject he considered of vast magnitude, and said it had come to him since he had entered the hall. It was "Theosophy and Its Relation to Spiritualism." "It has the quality of a mantram—a form of speech that calls up in the mind all the parts connected with it," he said. "Mantrams are to be found among the lower people. 'That's the kind of a hairpin I am' is a mantram, and 'I haven't seen the color of his money.'

THE PUBLIC SPEAKER

uses them on account of their power. "What is your object in life?" "What is the object of* your existence?" are forms of speech to which I refer. Such expressions will

* Taken from *Chicago Inter-Ocean*, April 23, 1888.

make an impression on one's mind. This is the reason I select the title I do. You think of the title, then you think of the Theosophical Society. It brings up all the slander against it, its beautiful features, and the good connected with it. The two great ideas are brought to vibrate in the mind as you recall the title."

Mr. Judge then explained theosophy—a knowledge of God. If Spiritualism meant a knowledge of God, the two were the same. Spiritualism in America during the past forty years had collected many facts that could not be denied, and they must be considered when man's nature was to be investigated. "In your heart you want to know why you are alive," he said. "The question is what is the centre of this temple" man's nature. It mattered little how the centre was approached. The centre was the living man. What man wanted was to know the real nature and destiny of himself. If the Theosophical Society were everything it would have the truth. "As yet the truth has not been reached," he said. "We want the truth. All the great teachers of history say it is in man. Jesus, the great teacher, said it was in man. All the ancients have said that the centre is in every man. The question is whether it is wiser to worship the living or the dead. We worship by believing in inquiring after the truth, worshiping the highest, best, most glorious part of ourselves."

THE THEOSOPHICAL SOCIETY,

Mr. Judge said, was a body of investigators who do not claim to have found the ultimate truth. They do not prescribe the way. He said he could not accept the explanations of Spiritualism. The mediums differed themselves. The question was, What are the proper explanations of these facts that could not be denied?

The Theosophical Society was to form a nucleus of universal brotherhood of man. You are not mere collections of molecules, you are spirits—living spirits. The trinity must exist before knowledge can be found—spirit, soul, and body. As bodies we are limited, but our spirits are not; a spirit reaches to the moon, it extends to yonder wall. It is one thing; the denial of it keeps back progress." The forming of a nucleus of universal brotherhood without reference to race, color, or condition, was the idea of the Theosophical Society. Thought was what made man. "We are what we think, not what we do." He then spoke of the different forms of education, and said that all caused a man to be more or less prejudiced. The thing to do was to study the religions of the past. Theosophy was not the Theosophical Society. The latter, he said, was only an instrument. He did not care where he got the truth, whether it came from an Irishman, an Englishman, or a Hindoo, but he wanted it.

Considerable time was then spent in answering questions propounded by the audience. The hall was well filled with people.

On Monday morning at 9 A.M., April 23, a meeting of Branch Presidents was held at the house of Mr. Sexton, the President of the 1st Chicago T. S. It continued until 2 P.M., and was of an intensely interesting character. The restraints of a public meeting being removed, many things were related and discussed that have no place in a public assembly.

On Thursday, April 26th, Dr. Elliott Coues lectured in Chicago in the First Methodist Church on "*The Signs of the Times*." The lecture was under the auspices of the Chicago Society for Psychical Research.